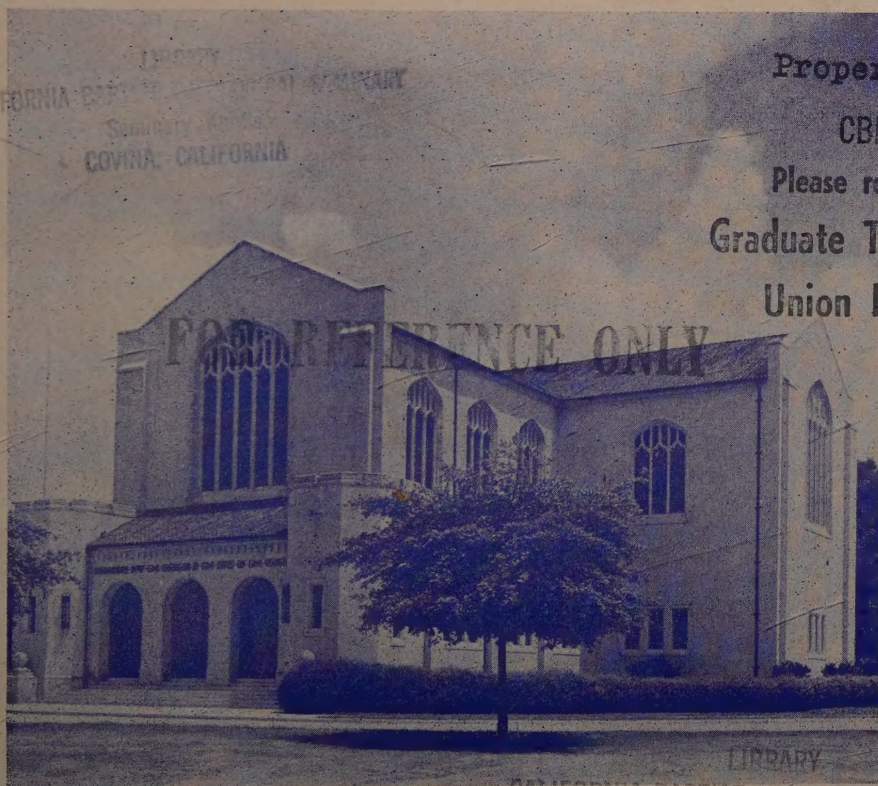


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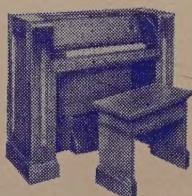


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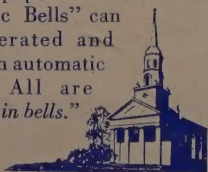
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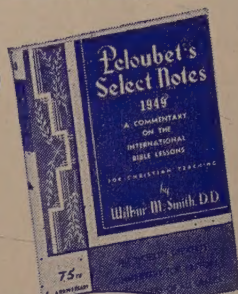
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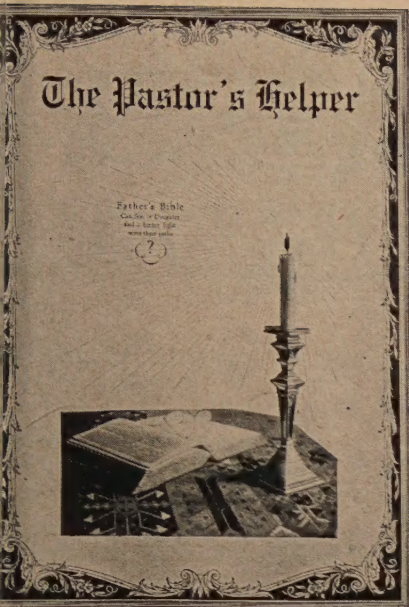
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What his reason for wanting the book is I do not know. If it is not possible, or advisable, for a layman to have the book, I will of course discontinue my efforts in his behalf. However, if it is permissible for him to have it, even though he is not a minister, I would appreciate your advising me so I may let him know.

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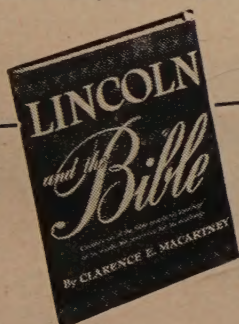
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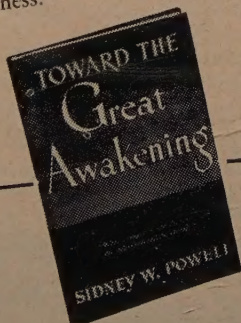
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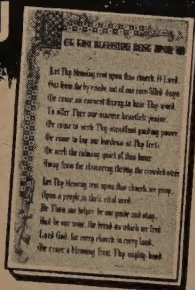
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# THE OPEN DOOR

CHAPLAIN RICHARD BRAUNSTEIN

**G**OD is ever opening doors of opportunity. Not alone is the dawn of a new year a challenge to our endeavor, but every day begins with a summons for us to live at our best. Every day begins a new year. Every day is the first day of the next three hundred and sixty-five. Every day is a holy day. Every day is Doomsday. There is no time like the present because it is all we are certain of.

One of the finest sentiments we can utter is "Lord for tomorrow and its needs I do not pray; keep me my God, just for today." Let us remember that we are at best on the way and can have relative strength, relative knowledge, relative truth. We can never have full strength, full knowledge, full truth, but day by day. We crave completeness but God cannot give this without spoiling His own plan for the human enterprise. We are on the way, not only in transit but in process. This is a trite axiom: "You cannot be there until you get there."

If we are strong today we shall be strong tomorrow. If we are faithful to the immediate duty we shall be faithful to the wider obligation. Men act in great wide movements as they act in narrower movements. An individual will never influence a large sphere until he has mastered his immediate environment. The big things that are being done in the world are not done by stored but current power. So long as the current flows, the light shines. So long as the wheels turn, the machine moves. So long as things are done—need to be done—they will be done by men and women who are already doing.

The old year is gone. We can say that every day. With it have gone the mistakes, the things that "might have been." The old year is gone but the new year is at hand. We should be thankful for the reassurance in that "but" for in it lies hope. "Naaman was a leper but he was cleansed." We once heard a sermon on "The Buts of the Bible." Good sermon material is found in "The Buts of Life." Life is one *but* after another. What power in such a small word. We made a mistake yesterday but there is no reason why we should make the same

mistake tomorrow. The experience of today determines the experiment of the next day.

The prodigal son left home and sojourned in a far country. But he came back. The sheep went astray. But the shepherd found it. The coin rolled out of circulation. But the woman searched until she located it. The sinner has fallen very low. But the grace of God lifted him very high. We have erred in the old year but the new year gives us another chance. Why do we stress "The Gospel of the Second Chance?" Our's is a Gospel of the third and fourth and fifth chance. And beyond that, because the patience of God can never be exhausted.

One of the lessons the prophet Jeremiah learned in the potter house was the Divine pity. He saw the potter conserve every particle of clay. However unplastic and stubborn a particular piece of clay might prove in the potter's hand, it was quite sure to get another trial. Into the trough or upon the kneading board it went, to be worked over again; and finally stood upon the wheel, to be made "another vessel." This is the image the Scripture gives us. "So he made it another vessel." So, this human clay must needs go back, again and again, for refashioning and revamping. For forgiveness and reinstatement. If seventy-times seven be the measure of human forgiveness, how broad must be the measure of the Divine. This indeed is redemption, that God should make us "again another vessel."

F. W. Boreham in one of his illuminating essays tells us about "Slip." During the progress of a ship there is a certain waste of energy that takes place between the propeller and the water. It may be that a heavy sea lifts the screw into the air occasionally. Or it may be that the pitching of the vessel keeps the screw in the heavier water deeper down, or too much in the light water near the surface. Or it may mean that for some other reason the water does not offer the necessary resistance to the blades of the propeller. That waste of energy, however it occurs, we call "slip." Thus the ship loses time.

Our essayist goes on to illustrate the prin-

Shallotte, North Carolina

January, 1949

Page 7



ciple of "slip" in other walks of life. There is an artist. He tries to put what he sees on his canvas. But the cliff in front of him, something of its ruggedness and beauty is sure to escape him. A greater artist would discover some gleam of light or shade that he fails to notice. And with the greater artist it is only a matter of degree. He would observe more but he would still miss something. So it is with the statesman who comes before his colleagues with a proposition, but somewhere his statements are not all grasped. He is a victim of "slip." So, too, with the musician, who does not make it possible for his hearers to catch all of the sublimities and profundities that swept his soul when he first committed his passion to paper. So, too, with the author, who only knows the depths and heights of his book. So, too, with the preacher, whose themes are so awful and sublime, so incomprehensible that in the nature of the case, his conception of them must be very partial and inadequate. Tennyson said:

*"Words, like nature, half reveal  
And half conceal the soul within."*

Boreham goes on to say that the only remedy for all this is in sane and judicious repetition. He says it is the duty of the pulpit to say the same things over and over again. And he is everlastingly right. Character building, too, requires the repeated and unceasing endeavor of the builder. "Not that I have already attained, but I press on" was the dictum of one of the world's great characters. Arthur Hugh Clough expresses it like this: "Go with the sun and the stars and yet evermore in thy spirit, say to thyself, it is good, yet there is better than it. This that I see is not all and this that I do is but little: nevertheless, it is good, though there is better than it."

Amos R. Wells in his little book, "Reaching Up and Out" contributes this to our theme: "Back of all we think, or say, or do, there is the ideal, the perfect, the possible thought and

word and action. Of that beautiful thing our thought, or word, or deed, is only a shadow, often a sadly grotesque shadow. When we write a letter, it is a parody of the letter we might have written. When we greet a friend, it is a mocking echo of the true hail of comradeship. When we perform a task we are merely practicing for the authentic achievement."

Life is a practice. It is never perfection. The best we can say about it is that it is a constant striving. But in the striving lies all the elements of perfection. Unused muscles soon become flabby and in time impotent. Neglected virtues and ideals in time cease to have meaning and ultimately cease to exist. Practice makes, — almost perfection. Hours and hours before the recital the musician runs his scales, up and down, over and over. It is this that puts his name in lights, that draws the crowds, crowns him with success. So it is with the Christian life. It is a series of mental and spiritual exercises. This gives us our leadership, our mentors, helpers,—men and women who not only inspire us but who have earned the right, by prayer and sacrifice, to their place in the public sun. Your true-authenticated, dyed-in-the-wool optimist, sings with Robert Browning:

*"I see my way as the birds their  
trackless way;  
I shall arrive. What time, what  
circuit first,  
I ask not; But unless God send  
His hail  
Or blinding fireballs, sleet or  
stifling snow,  
In some time, His good time, I  
shall arrive;  
He guides me and the gird, in  
His good time."*

The door of the New Year stands wide open. The word "Opportunity" is written on one side. On the other side is written the word "Responsibility."

## TODAY

Today is ours—let's live it.  
And love is strong—let's give it.  
A song can help—let's sing it.  
And peace is dear—let's bring it.  
The past is gone—don't rue it.  
Our world is wrong—let's right it.

Our work is here—let's do it.  
If evil comes—let's fight it.  
The road is rough—let's clear it.  
The future vast—don't fear it.  
Is faith asleep?—let's wake it.  
Today is ours—let's take it.

—Exchange.



# LETTING GOD INTERFERE WITH OUR VIRTUES

JOHN W. McKELVEY

## Religion Is a Persistent Master

WE ARE losing our Christianity because Christianity is a creed for heroes, while we are mainly harmless, good-natured little people who want everybody to have a good time." These are tremendous words from the lips of William R. Inge, popularly known as the former "gloomy" dean of St. Paul's, London. They say bluntly that there is a decided difference between our Christian affirmations and our Christian practices. They also say that because our practices, which best reveal the nature of our virtues, hold our pre-dominant attention, we are fast losing the moral and spiritual dynamics which give both power and purpose to our Christianity. The outcome is inevitable, since it is still true that "no man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

Granted that this is so, someone will be sure to add, "Well, does it make a great deal of difference, anyway? We've tried Christianity for nineteen centuries, and what has it done for us?"

This is a question to be taken seriously, no matter how shallow the mood which raises it. It might well be answered by turning to G. K. Chesterton's oft-quoted verbal gem: "It is not the case where Christianity has been tried and found wanting, but where Christianity has been found difficult and never tried." This would be a valid answer and we could ponder it with profit. There is, however, another answer, an answer which has its validity not in argument but in experience.

It makes a great deal of difference whether Christianity is a creed for heroes or merely a verbal summary of empty affirmations. We learn the hard way that when God enters our experience and occupies the central point of our being, when He interferes with our commonly accepted everyday virtues, with the mores of polite and secular society, with the standards of thought and procedure which in conformity with the world we have adopted for ourselves, then we begin to live with new

purpose and insight, then we realize how we almost perish from want of spiritual stamina, then we see what great things God hath indeed wrought in us.

## What God Has Done For Us

At best we can catch but glimpses of the divine redemption at work on our virtues. Nonetheless we can surely see what happens if we are unafraid to take a square look at ourselves and the virtues we exemplify. The dictionary defines virtue as "moral excellence, uprightness, goodness, a particular kind of goodness, as for example, patience is a virtue." As far as the dictionary is concerned we, ourselves, determine the standards and fix the rules for whatever virtues we espouse, as is all too evident in the case of patience.

It is not necessary to argue that patience or the lack of it reveals to what extent Christianity has left its mark on the soul. It is beside the point to claim that patience comes to flower most gloriously under the discipline of the mind which is in Christ Jesus. All that is needed is to say that for great numbers among us, patience is a virtue in name only, the real virtue being its exact opposite, impatience. In a word, we have made a virtue of impatience.

This fateful reversal of attitude is evident in many directions. We are impatient with the time-tested proverb, "Make haste slowly." We say petulantly, "We can't wait," and rush forward headlong with the feeling of being entirely justified. We are impatient with the Scripture, "Except ye become as a little child," and we protest vehemently, "Who wants to revert to childhood? We want to be adults." We are so impatient with childhood generally that one of the ominous perils threatening the maintenance and development of sound government and a healthy society is characterized by the satirical notice used profusely by increasing numbers of landlords, "Dogs and children not allowed." Worse still is our impatience with God. The Good Book says, "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." We arrogantly reply to this: "What for? Wherefore do we suffer so? If

Lansdowne, Pennsylvania



there is a God, why hath He dealt thus grievously and without cause with us?"

It would not be difficult to go on exploring one area of life after another and demonstrating how we too frequently have made a virtue of impatience. But impatience, no matter how we come to it, runs counter to the grain and spirit of true Christian behavior. The moment we forget this, then it is that Jesus speaks to us as He did with unflinching insight to men of His time: "Ye have heard that it hath been said . . . but I say unto you." Then we know that it is the deliberate purpose of God to interfere with our everyday virtues, that it is the very genius of Christianity to expose our worldly standards of excellence and to instill a right spirit within us.

As with patience, so with unselfishness. Most people recognize in theory, at least, that unselfishness is fundamental to Christian character. In practice it is far different. Last year Frederick W. Norwood re-visited England after an absence of eight years. On his return to America he gave a farewell message in which he said, "The twentieth century will be known in history for the life-and-death grapple with the idea of a common life that belongs to all its members . . . The age is ready for it, and nothing else is finally tolerable. If it were a clear-cut idea, with an agreed consummation, it would be simple enough. Unfortunately, things never happen that way."

Why not? because in principle and on paper unselfishness is Utopia personified, but in practice we make virtue of the exact opposite, namely selfishness. If it were otherwise, long ago we would have heard the last of depressed masses, underprivileged peoples, racial discriminations, strikes, lock-outs, robberies, misappropriations, greed, avarice, and covetousness in any and all forms. Selfishness, it seems, is so deeply entrenched in our thinking and behavior that, while we readily condemn the man who takes with violence what is not his own, we see no evil in the man who, possessed of barns full of good things and living in a world wretched with hunger and want, says blandly, "I will pull down my barns and build larger, and as for the rest of the world, let them eat grass. I'm fed up on this charity business anyway."

It is a wicked thought, but not infrequently we give it indulgence, that selfishness would be all right if we could get away with it, if only God wouldn't intrude to say, as He must always do in the end, "Fool, tonight thy soul shall be required of thee." How ironic that we should want everything for ourselves, even God's non-interference!

Certainly nowhere is religion's interference with our virtues more self-evident than in the realm of goodness itself. By and large most men aim at goodness. All of us pride ourselves on being as good as our neighbors, if not just a little better. We may in fact be so busy at being as good as our neighbors that we fail to realize that ours is a cramped goodness, a narrow, distorted, unwholesome sort of goodness. From a personal standpoint our goodness may be above reproach in that we pay our bills and live circumspect lives. But from a collective standpoint we may be in a business that exploits the masses, or an enterprise that profits by unfair labor practices, or an undertaking that gains its advantage by evil compromise, or an organization that sells the public short and rides roughshod over decency and honor. Jesus had a word for this kind of goodness: "Why, even the gentiles do the same. Wherein are ye better than they?"

Most of us, I dare say, have lived long enough to know that though we have made a virtue of this thwarted and unlovely type of goodness it leads us only to grief. It is inadequate and unredemptive because it is self-centered and godless, and we know it to be unreal and abortive whenever we stoop to commit it. The clearer we understand it for what it is the sooner we will comprehend goodness on its highest level, the nature of which is an intermingling of many elements, a passion for justice, a love for mercy, an attitude of humility, all of which may be summarized by the word "compassion" spelled with a plus sign.

Without a doubt it was this discovery which the great Old Testament prophets wanted men to make, namely that real religion consists in something higher than religious observance, that God wants something more of us than downsittings and uprisings. Usually somehow and sometime God has to interfere with our so-called virtue of narrow, bigoted, self-righteous goodness in order to bring us to our senses.

Jesus demonstrated the problem admirably in His parable of the Good Samaritan. Someone has remarked that it was strange indeed that in this parable Jesus did not condemn the robbers. It is not strange at all. Jesus was not focusing attention on the out-and-out bad men, but rather on the self-acclaimed good men, in specific on those who did not give aid to the man who fell among the thieves.

Once, however, God interferes with our introverted self-esteem and we awaken to the infinite possibilities of unhindered, unbounded, (See page 40)



# MY PREACHING PROGRAM

MILTON THOMAS

ONCE again as a planning preacher I pause at the close of the year and review my preaching program. The past year was my first on a three-point circuit at which I preached the same sermon in each of the three churches. We had a combination youth fellowship service in the evening at which by their invitation I preached twice. Some other services, notably revival and lenten, were on week-nights.

I try to make my preaching Christ-centered. This is evident in my revival themes besides the four which were on that particular topic. For general emphasis I opened my year with six sermons on the deeper work of grace which were developed theologically and experientially. These were followed by six on the basis of victorious living using a psychological or common sense development. This was a general though positive emphasis and was often interrupted with other sermons.

Four sermons fall into the grouping headed, "The Church and Its Work," presenting denominational background, present emphasis and my own Inauguratory sermon. Along the line of spiritual emphasis I preached at four midweek lenten services. Then we held a week revival at each church, one immediately following the other giving thus a series in evangelistic preaching. Rural Life Sunday, Mother's Day, and Pentecost all came in this period so no special sermons for these three occasions were evangelistic in emphasis.

In addition I gave a strong emphasis to Bible study. On Universal Bible Sunday I gave Bible study as well as a single study on a Minor Prophet (listed under Miscellaneous) on a Sunday in summer. Then during the summer I preached a series of four sermons on the "Journeys of Paul." In the late summer we held a Bible Conference covering Sunday and Wednesday evenings in which my part consisted of four sermon-lectures on a "Survey of the New Testament" and two more on "How to Use the Bible."

The sermons I have listed as Special Occasions and a few Miscellaneous complete my preaching program for the year. In classified outline form they appear as follows:

## *Jesus Christ*

God's Plan of Salvation Through Christ. John 3:16.  
Christ of the Countryside.  
Crucified With Christ.  
Do You Believe That Jesus Is the Christ?

## *Deeper Work of Grace*

Called to a Higher Experience.  
Cleansed by the Power of Christ.  
Filled With the Holy Spirit.  
A Complete Consecration.  
The Actual Receiving.  
Enduement for Service.

## *Bases for Victorious Living*

Continuous Obedience to God.  
Forgiving Our Enemies.  
Fellowship With All Christians.  
Openness With All Sin.  
Problem of Intellectual Doubt.  
Maintaining the Glow.

## *Church and Its Work*

Inaugural Sermon.  
The Church School Promoter.  
Our Governing Bodies.  
John Wesley and the Methodist Revival.

## *Lenten Midweek Services*

The Easter Bribe.  
Resurrection and Ascension of Christ.  
The Lamb of God Is Worthy. Rev. 5:12.  
On Becoming the Kingdoms of Our Lord. Rev. 11:15.

## *Revival*

Necessity of Regeneration Through the Presence and Power of the Holy Spirit.  
The Danger of Slipping.  
Healing Our Backslidings.  
The Right to Eternal Life.  
Beginning With God.  
John, the First Believer in Easter. John 20:8, 9.  
Psalms of Penitence. Psalms 32, 38, 51, 130.  
Believers.  
What Do You Want?  
Two Men Pray. Luke 18:9-14.  
Jesus Christ Our Saviour.  
Jesus Christ, His Son, Our Redeemer.  
Made Sin for Us. II Cor. 5:21.  
The Atonement as Taught by John. I John 2:2.  
What Is Christianity?  
Manners and Morals.

## *Journeys of Paul*

Paul's First Missionary Journey.  
Paul's Second Missionary Journey.  
Paul's Third Missionary Journey.  
Paul's Voyage to Rome.

## *The New Testament*

The New Testament.  
Introducing and Concluding the Gospel Accounts.  
Paul and the Early Christian Church.  
Paul and the Problems of the Corinthian Church.

## *How to Use the Bible.*

Reading the Scripture.  
Preparing to Teach the Lesson.

## *Special Occasions*

What Effective Christian Education Requires Today. (Rally Day)  
Perils to Freedom. (Columbus Day)  
John's Sacred Trust. (Cribbs Home Campaign)  
John 19:26, 27.  
Burden Bearing. (Cribbs Home Campaign)  
What Is Protestantism? (Reformation Sunday)  
The Evils of Drink. (World Temperance Sunday)  
A Growing Thanksgiving. (Thanksgiving) Psalms 69:30.  
Studies in the Gospel of John. (Bible Sunday)  
Making Christmas Meaningful. (Christmas)  
You Can Win. (New Year)  
Prayers of Thanksgiving. (Week of Prayer)  
Prayers of Intercession. (Week of Prayer)

(See page 41)



# The Editor's Columns



## Fields of Home

**P**RESUMABLY, it is to be expected that the Church assume somewhat of the tinge of the times, whether they buoy her up or let her down. But the business of God wasn't set up to operate on the identical principles man employs in his business.

It is not more than inane when business, with proper fanfare provided by its public relations and advertising departments, announces the nation wide observance of Pickle Day, Orange Day, Music Day, Health Day, Patriotism Day, ad lib., ad naus. But when the Church pursues a similar type of emphasis for her varied function she is more likely to weaken than strengthen her position, for her work in any of its phases is constant or unworthy.

So now comes Race Relations Sunday! And how many there are who would that her obligation in that direction were over in so short a span. But it is not. One fairly sobs for the utter futility of the endless mechanical tonics Church prescribes for spiritual ills.

"The Church has failed most lamentably, where it has reflected and, by its practices then sanctified, the racial prejudice that is rampant in the world." So acknowledged the World Council of Churches at Amsterdam last summer.

In the identical breath we acknowledge that fact, and placard our heart indifference to it, when we turn to such pitiful subterfuge as "Race Relations Sunday" as even a partial answer to the problem involved.

We become so used to viewing the expansive sea, we overlook the drops of which it is composed. Yet there is no ebb nor flow of its tides before lunar influence upon each drop.

The Race Relation, like every other Church problem which is slowly garroting our spiritual life, can never be less than it is, wholly anti-Christian, so long as we think to rely on the cold and mechanical to obliterate it. There will ever be a Race Relation problem so long as we do so. That "outmoded and passe" ministerial function which used to count so mightily for God, we have forced, on the grounds that a pastor must first be an efficiency expert, to give place to the modern if alien and so often the sole evangelistic

endeavor of today's parish, the pastor's published office hours "from two to four on Thursdays, when those interested may consult with him about uniting with the church."

For a sufficiency of years to see our error, we have watched for the wandering sheep to seek their shepherd. They haven't! Why then should the shepherd not seek the sheep?

When we ministers finally realize that our most Christlike occupation is that of personal evangelization; when we tardily return to dealing with souls rather than hours; when we arouse to the fact that our every effort is vain, does it fall below that high aim; only then can we even begin to approach such problems as Race Relations as men of Christ in deed and in truth, for without individually and truly enlightened and converted souls, of what slightest value these Special Days.

We create our own problems as we range afar through pagan fields

The sole answer is found in the fields of home.

Pray and work for our speedy return.

## Helping to Build

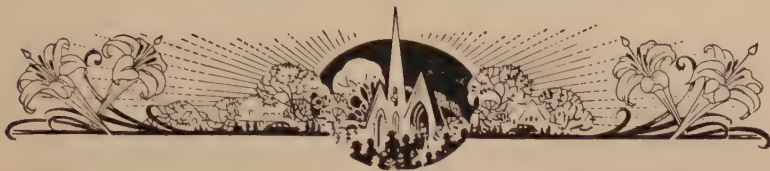
**T**OO MANY people are content to think that the responsibility for Building the Kingdom of God upon Earth rests entirely with the Bishops, the Priests and the Clergy—that lay workers can only look on and perhaps give the material support needed by "these workmen of God." But the glorious truth is that every person may be one of the builders of the Kingdom of God as definitely and as importantly as any Bishop, Priest or Pastor.

Every noble act, every loving deed, every word of truth, every magnanimous consideration, every demand for justice, every high decision, every God-inspired commitment, every insistence on fair play, every expression of honor, every unselfish service, every frustration subdued, every confusion clarified, every groundless fear allayed, every contribution of hope, every bequest of peace to an individual or to a group, every life managed wisely, every life inspired to walk the upward way, every encouragement given to another, every sorrow

(See page 32)



# THE CHURCH AT WORK



## THE COVER PICTURE

A shrine of religion, patriotism and of remembrance, the Cadet Chapel of the Citadel, is a noble edifice, cruciform in plan. Ministers of many churches take turns in conducting general weekly services, attendance at which is required by all cadets except Roman Catholics and Jews, who attend their own services.

The chapel cornerstone was laid in September, 1936. The Chapel was dedicated in 1938. Here it stands as the spiritual center of the Cadets' life at the Citadel, the very heart and core of the best that the institution can offer its sons.

## Turning Up The Lamp

When you suddenly turn on the light in a room where a man is groping about, what a queer-looking individual he is. His feet are spread apart, his hands are stretched out and moving about in large circles, his eyes are either staring or blinking rapidly in self-protection. He is anything but normal! And yet, when the light comes on, how quickly he becomes the man you have always known him to be.

When you transfer that picture to the world, it may help to explain some of the abnormal and unnatural things that are going on today, the world groping in darkness, a world not in possession of its natural powers, doing strange things—things which it ceases to do when the light comes on.

Dark days like these through which we are passing, days when for one reason or another there is danger of becoming forgetful of the past, and short-sighted in our judgments about the present. It is a wholesome exercise for people in a despairing mood to turn and read their history. Uncertainty and despair have a way of turning every common little man into a prophet who can tell you just what is going to happen next. The one prerequisite for even a moderately good prophet is knowledge of history, what has happened before in critical periods of history, how men have exercised their faith in God and prayer, a certain knowledge that there is a light shining in the darkness which darkness can never put out, and which the darkness never will put out. Cen-

turies ago the psalmist said, "Thy word is a lamp unto my feet, and a light unto my path." There never has been a moment since when that was not true. The story of the progress of man on the path of life has been a gradual turning up of the lamp of truth, so that men found themselves, not groping in utter darkness where their attitudes were distorted by fear and superstition, but where they could strive to live as God meant men to live in the light of His truth.—*Francis Carr Stifler in "The Positive Answer to the World's Despair."*

## When Ye Pray

"Jesus saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which He saith shall come to pass; he shall have whatsoever He saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." *Mark 11:22-24.*

## Dedication Service Memorial Gift of Electronic Musical Instruments

"This order of Dedication may be of interest to other clergy who may be installing Gift or Memorial Electronic Sound Equipment for playing from the belfry or Church tower," writes Dr. Joseph A. Cottam, pastor of Penn Square Community Church, Philadelphia, and continues, "Since we had no specific form or ritual for this occasion, I composed and adapted the order of service and dedication."

"The response was gratifying and many present commended this service heartily as being both impressive and inspiring, and I am passing it on to you for the Church Methods in *The Expositor* for the help of min-



isters interested in such a service. I have been a subscriber to *The Expositor* since 1910."

### Memorial Dedication

*Organ Prelude: "Largo"—Handel.*

*Call to Worship: Scriptural by the pastor.*

*Hymn: "How Firm a Foundation"—Congregation.*

*Invocation, and Three-fold Amen.*

*Responsive Reading: (Biblical Music, read by Congregation from page 3 of bulletin).*

*Leader: Praise ye the Lord, Praise Him for His mighty acts and for His excellent greatness.*

*People: Praise Him with the sound of trumpet, praise Him with the psaltery and harp.*

*Leader: Praise Him with the timbrel and pipes, with stringed instruments and organs.*

*People: Praise Him upon the loud cymbals; praise Him upon the high sounding cymbals.*

*Leader: It is a good thing to give thanks unto Thee, O Lord, Most High; to show forth Thy loving kindness and Thy faithfulness.*

*People: Upon an instrument of ten strings, and upon the psaltery, upon the harp with a solemn sound.*

*Leader: The singers went before, the players on instruments followed after; among them were maidens playing with timbrels.*

*People: Bless ye the Lord God in the congregation.*

*Leader: For the Lord loveth the gates of Zion, Glorious things are spoken of thee, O city of God.*

*People: The singers and the players on instruments shall be there.*

*Leader: And I beheld a great multitude, which no man could number, and they stood before the throne, and before the Lamb, clothed in white robes.*

*People: And they cried, saying, salvation to our God which sitteth upon the throne, and to the Lamb.*

*Leader: They are before the throne of God, and serve Him day and night in His temple, for He dwells among them.*

*People: Blessing and honor, glory and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. Amen.*

*Hymn: "O Love that Will not Let me Go."*

*Tribute from Ladies' Aid: (President).*

*Proposal received by Church Council: (Council President).*

*Appreciation of Instruments: (S. S. Supt.).*

*Presentation of Electronic System: (Appointed).*

*Dedication of Memorial:*

Dearly Beloved, we read and learn from Holy Writ, that devout men set apart temples for the worship of God, and used musical instruments and singing therein for His praise and adoration.

We, therefore, are about to dedicate the new Electronic Musical Instruments, presented and installed in this Church by....., in loving memory of....., a beloved and devoted member, office holder, and active worker in this Church, from its inception, until death and heavenly inheritance.

\* \* \* \* \*

*Leader: In the name of the Father, the Son, and the Holy Spirit, we now set apart and dedi-*

cate these Electronic Musical Instruments for service to Almighty God in this Church and community.

*People: Praise God in His sanctuary; praise Him in the firmament of His power. Praise Him with the sound of the trumpet, the psaltery and the harp.*

*Leader: We dedicate these instruments of music to the cultivation of things spiritual; to the interpretation as given by the masters of sacred music, both vocal and instrumental; to the language of praise which becomes Christian believers everywhere.*

*People: Praise the Lord with stringed instruments, with organs and voices. Let everything that the Lord our God hath created, bless and praise His holy name.*

*Leader: We dedicate these instruments of music to the service of praise and thanksgiving, for both regular and festive occasions; to give inspiration, such as will uplift the hearts of this Church congregation and those of this community.*

*People: With psalms, and hymns, and spiritual songs, making melody unto the Lord of all the earth.*

*Leader: May these instruments of music minister to the spiritual needs of the soul, bringing peace and harmony within; lifting up those who are cast down and depressed; bring comfort to those who mourn; lifting up the hearts of those who hear the sacred strains into paths of joy and peace through the Gospel music of God's love.*

*People: That every tongue confess Jesus Christ as Lord, to the glory of God the Father.*

### Responsive Prayer of Dedication

*Leader: Our blessed God and Father, whom our forefathers have worshipped with concord of sweet and sacred sound, be pleased to accept and bless these instruments now offered for service to Thee. Amen.*

*People: Grant, we beseech Thee, that the musical selections sent out on sound waves over the air, shall come as a blessed benediction to all who are privileged to hear them. Amen.*

*Leader: May the selections so rendered bring cheer and comfort, courage and consecration to those who live around us, inspiring hearers for their daily tasks, and for noble service to others. Amen.*

*People: Heavenly Father, grant that the music sounded forth from these instruments shall lift the thoughts of its hearers toward Thee, until their hearts are attuned to heaven above, joining in spirit, with those who sing the song of the redeemed, in hallelujahs to Him who lives above, King of Kings, Lord of Lords, who shall reign for ever and ever. Amen.*

*Anthem: "The Love That Seeks"—Choir.*

*Notices, Offering, Doxology.*

*Scripture and Message—"Music in Life"—*

*Dr. J. A. Cottam.*

*Hymn: "Saviour to Thy Dear Name."*

*Prayer, Benediction, Organ Postlude.*

## Race Relations Sunday February 13, 1949

Public Relations Director, Don Bolles, Federal Council of Churches, 297 Fourth Ave., New York 10, N. Y., announces Race Relations Sunday, and offers suggestions for ser-



mons, helps on What Churches Can Do, and What the Individual Can Do, available at the above address.

Christians who "do" the word, as well as hear it, are aware of one cardinal fact, that God created all human beings in "His own likeness" and "sent His Son, Jesus Christ, to bring salvation to all men who seek Him and accept Him," and that all this has little to do with the color of the skin, or the place of birth, or economic standing.

Emphasis on Race Relations is too often based on political, industrial, economic, or social basis, fostered by selfish and immature interests. Realization that God is the Creator and Father of *all mankind*, that God sent His Son to save *all men*, would focus the light on *race relations* where it would localize the "disease", permit its diagnosis for what it is, a *spiritual immaturity and sickness*. Proper diagnosis of any ailment, helps many to avoid it, and those who have it to be healed.

Matt. 16:24. "If any man will come after me . . ."

Luke 16:31; 17:1-2. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead . . . It is impossible but that offenses will come: but woe unto him, through whom they come."

Matt. 9:9-13. "Why eateth your master with publicans and sinners? But when Jesus heard that, he said unto them. They that be whole need not a physician, but they that are sick. But go ye and learn what *that meaneth*; I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

No reference to color of skin, nor place of birth, nor possessions, nor earnings, nor place of residence, nor social position. Could it be that if those within our churches, professing to be followers of Jesus Christ, were to grow up to a realization of the meaning of the Gospel, and practice it, that race relations problems in politics, industry, and community would heal, just as any disease is conquered when properly diagnosed and a remedy applied to keep it from spreading.

## Goals for 1949

A Sunday School director, realizing that it is easier to accomplish goals by the week, than by the year organized the Sunday School into months, with weeks in each month represented by attainment goals indicated by weeks, with recognition before the S.S. Assembly for those who accomplish the goals for each week. This idea may well be applied to adults as well as children, and we may get away from the idea

that "resolutions are made to be broken." Actually resolutions to overcome bad habits, indifference to responsibility, selfishness, and many others that interfere with character development are our safeguards along the way of life. Flip dismissal of failure to live up to our "guiding stars" is a sign of degeneracy.

## Audio-Visual Teacher's Guide

The first unit of Audio-Visual Studies developed in Experimentation by Harry J. Keider, Ph.D., was published in booklet form, under the title, "God's Unlimited Forgiveness", in the series of Life and Teachings of Jesus, \$1.00, 47 pages, paper bound.

Based on Jesus' parable of the Forgiving King, the study includes a discussion of *What is vital audio-visual education in the Church? Making your teaching an art. Pupil projects. How to get films and recordings. Selected teacher's helps*. In addition, there are four detailed Lesson outlines, including carefully prepared questions for discussion of *Forgiveness* in our personal lives.

Unit number two, "God's Wonderful Love" based on the parable of the Prodigal Son, was announced for January 1949, with other units to follow quarterly, \$1.00 each. Write to Harry J. Kreider, Ph.D., 104-35, 105th Street, Ozone Park 16, New York.

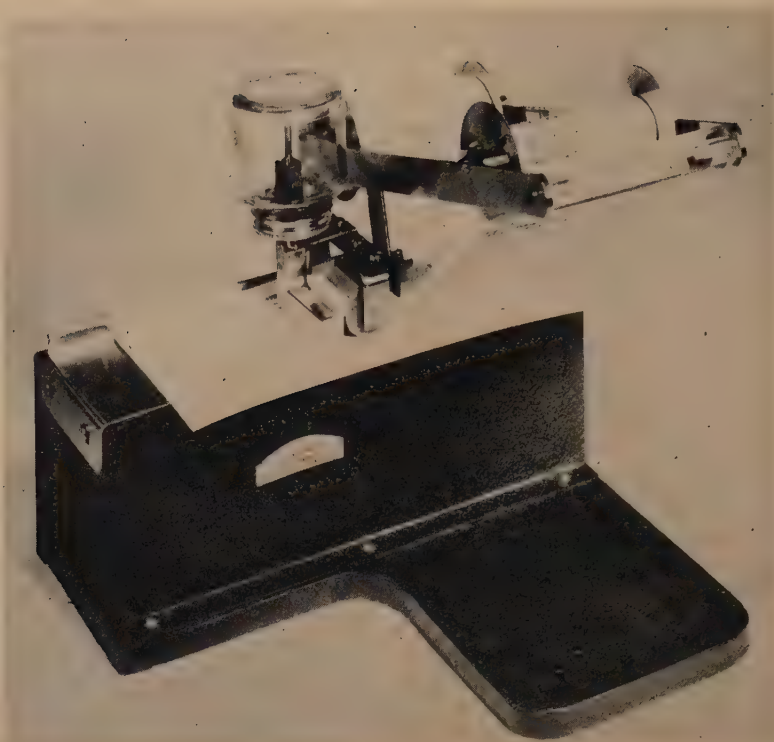
## Church and Economic Life Week of January 16-22, 1949

To focus attention of the nation on the need for applying Christian teachings in our economic activities, the Department of Church and Economic Life, Federal Council of Churches, has designated the week of January 16-22, as *Church and Economic Life Week*, and offers to ministers and other interested persons suggestions on "*What We Can Do*" as individuals, as Churches, as citizens, including reading and program items. Requests for these suggestions should be addressed to above department, 297 Fourth Avenue, New York 10, N. Y.

## High Prices

"The Government spent about \$35,000,000 and up, to December 4 supporting the price of eggs. The equivalent of 82,000,000 dozen eggs have been purchased this year under the price-support program, the Agriculture Department reported."—*Washington, Dec. 14 (U.P.)*





WEBB ADDRESSING MACHINE

Devised to print addresses from typewritten lists on paper tape.

### **New Addressing Machine Devised to Print Addresses From Typewritten List on Paper Tape**

The Webber Addressing Machine Company announces an addressing machine, now on the market, that prints addresses from a typewritten list prepared on a roll of paper tape.

The Model A Machine utilizes the spirit principle of reproduction. Addresses are typed on a roll of paper tape, backed by a roll of special dye, impregnated carbon paper, mounted in the machine with carbon side down. As the envelopes are moved into position, they are treated with an invisible printing fluid, and the paper tape with carbon impression is then pressed against the fluid-treated section of the envelope and the address is printed thereon.

A glass reservoir holds the printing fluid, fed to the roller by a wick. Fluid flow can be controlled by adjustment, for various types of paper stock.

The pressure plate is made of transparent plastic so that the address being printed can be identified at all times. Tests have proved that a single typed original list can be used up to 100 times, and still give clear legible impressions. Corrections on the list are simple; a gummed sticker that slides over front and back

of tape is typed with carbon backing, moistened and pasted over the incorrect address.

The machine is supplied with a spool holder for typing original lists, used behind the typewriter, which not only holds the roll of paper tape and carbon paper, but provides a spool for rewinding the typed list. Sufficient materials are also supplied for a list of 500 names. The machine is said to be particularly adaptable for offices of Churches, Schools, Clubs, and Organizations addressing lists of 50 names or more. The price of the machine is \$47.50, sold by company representatives, or direct from the factory, which has manufactured a line of industrial tag addressing machines for approximately 20 years.

### **United Protestantism**

The *Saturday Evening Post* reports that "Pledges to work for the union of all the 250-Protestant denominations in the U.S.A. into a single Church of Christ in America are being received at the rate of 3,000 to 4,000 a week, according to Hartzell Spence, who tells the story of Dr. E. Stanley Jones' crusade for unity if the December 4th issue of *The Post*.

The keystone of Dr. Jones' proposed Church union is "Christ without denomina-



ationalism", according to Mr. Spence, and "that accents of the numerous Protestant doctrines become the common property of all Protestantism, rather than the jealously guarded trademarks of sectarianism."

Mr. Spence announced in early December, 1948, that "enough pledges to support the plan for such a union have been received to warrant the formation of local crusade committees in 40 cities, study groups working in 600 localities, with headquarters for the sponsoring organization in Brookline, Mass., under the direction of Harvey Kazmier. If you have not read "Can He Unite the Protestants", by Hartzell Spence, in *The Post*, December 4th issue, 1948, you will wish to read it, and form your individual conclusion.

## "Up-Right" Scaffolds

Churches, Parish Halls, and Schools contemplating building and remodelling programs in coming months will welcome first-hand



UP-RIGHT SCAFFOLD  
In position for Electrical Installation,  
Trinity Church, Springfield, Mass.

information on the new, mobile *Up-Right Scaffolds*. Substantial savings on maintenance work are being realized by many Churches now through the use of these units, described as "amazingly simple and rapid in assembly, most anyone can set up a 15-foot unit in only one minute; 45-foot units, in 15 minutes.

*Up-Right Scaffolds* are made of heat-treated

aluminum alloy, said to be stronger than structural steel, with 1/3 the weight; sections folded flat actually weigh less than the user. Once erected, the *Up-Right Scaffolds* may be rolled from position to position bridging obstacles and are available in multiple section-units for any height; instantly adjustable legs provide stability and desired working level, even on most uneven surface. Simple lock-in feature eliminates all wing nuts, bolts, loose parts; and requires no wrenches. 4 1/2-foot x 6-foot of foundation is standard with optional outboard supports available to provide 10-foot x 10-foot foundation area; a safety-tread stairway permits the user to mount the scaffold entirely within the structure.

Names of Churches and educational institutions now using *Up-Right Scaffolds* will be furnished on request by manufacturer.

## "Achievement Aims" Adopted At a Fellowship Gathering

An intriguing idea for a Parish-Fellowship gathering is shared with Expositor readers by a *Young Couples Club*, known as the "Green Twigs."

Invitations to the fellowship gathering consisted of leaves cut from sheets of green paper, with the stem of the leaf for each invitation pasted to a small twig. A note of invitation, giving date and hour, was typed and pasted to the leaf with a red seal. These were handed out after the morning worship service, the Sunday prior to the gathering. Absentees were honored by having the invitation delivered to the homes on Sunday afternoon. It was a gathering where *every member* was wanted.

Refreshments consisted of sandwiches, cookies, hard candies, coffee, tea, and milk. Decorations gay and colorful. In the fellowship room was a 15-foot long, standard width, piece of composition board, solidly supported and gaily decorated; at the other end of the room stood a barrel, decorated in green and red. Six small children dressed in shining green or red sateen elf suits, including hoods, and wearing masks, greeted guests, and ushered them to the barrel, where each guest drew an envelope, numbered, and a separate little tag bearing the same number, for the guest to wear. After drawing an envelope from the barrel, and securely fastening the number on the tag to the guest's clothing or arm, the guest was asked to accompany the small guide to the board at the end of the room, where the envelope was fastened to the board with a thumbtack.



After the exchange of greetings, singing some familiar songs in which all could join, a 10-year-old boy, dressed in a green elf's suit, came marching in, carrying a small bow and arrow, and a few steps back of him came "Father-Time" in flowing white robe and long beard. To the tune of a familiar march, they marched around the room, and took their station where the young marksman could direct his arrows at the board on which the envelopes were fastened. The club leader announced that the envelopes contained "Achievement Goals" (lines of Scripture, poems of inspirational or prayerful nature). While the guests proceeded with refreshments, the six small elfs took their positions beside the marksman, and as an arrow pierced a numbered envelope, one of the small elfs went to the board, removed the envelope and carried it to father time, who returned the arrow to the marksman, and called out the number on the envelope. The guest with the same number claimed the envelope and read the goal Providence had helped him to set for himself in the way of spiritual achievement for coming months.

The group joined in more singing, good wishes, prayer, and sincere determination to help one another to achieve their goals.

### The Lord's Supper And Its Meaning

Seven Meanings of The Lord's Supper are outlined by Harold E. Fey, (author of *World Peace and Christian Missions*, *The Churches and the Basis of a Just and Durable Peace*, and a series of articles on *Can Catholicism Win America?* put into pamphlet form and sold up to a quarter million copies), in a volume of 117 pages, published by Harpers, \$1.50, 12 chapters,—the Seven Meanings are given—

Memorial	Thanksgiving
Covenant	Affirmation
Spiritual Strength	Atonement
Immortality	

### "Flow" Instead of "Jerk"

"A friend of mine who has attained some eminence as a social scientist, once gave me an immeasurably helpful tip," says Sid Turell in "Your Life." "To save wear and tear on yourself and to keep relaxed, learn to flow instead of jerk."

"The truth of this advice is brought home forcibly as we observe the great number of people who literally *jerk* their way through life. These are the nervous, tense folk who are always in a hurry; grabbing for things

instead of reaching for them, bumping you on the street, split-second horn blowers at traffic lights, speed demons at the table, loud and fast talkers,—and worst of all they are accident prone, continually getting hurt or hurting someone else.

"Many of us have the tendency to be *jerkers*, but barring certain physical ailments this fault can be corrected rather easily,—*flow*, don't *jerk*—keep this thought constantly in mind, practice it in everything you do—walking, talking, working, playing.

### The Churches and Washington

Ministers everywhere will wish to read the article, analyzing religious influence in Washington, by Dr. Benson Y. Landis, Secretary of the Washington Office of the Federal Council of Churches, appearing on page 5, December, 1948, issue of *The Federal Council Bulletin*.

### Institutes to Aid Church Planning

"With more than \$700,000,000 worth of Church building and improvements now on the drawing board or in other stages of planning, widespread interest is being shown in the help being extended by the Inter-denominational Bureau of Architecture, in cooperation with state and local councils of churches.

"Four institutes on Church Building held in California were widely attended. Dr. E. M. Conover, director of the Bureau, reported sessions at Berkeley, Sacramento, Fresno, and Los Angeles, with cooperation of Northern Florida, Western Nevada, and Southern California councils, with the Los Angeles Council proposing an annual meeting. Meetings at Reading, Pa., and Roanoke, Va., were reported.—*Federal Council Bulletin*.

### Groups to Study Faith, Vocation

A Conference on "Christianity and Work" sponsored by the Buffalo Council of Churches, the first week of November, 1948, was addressed by the Rev. Alexander Miller of New Zealand, author of "Christian Faith and My Vocation," as a basis for group studies on the following subjects:

1. "Christianity and the Businessman."
2. "Christianity and the Professions."
3. "Christianity and the Worker."
4. "Christianity and the Farmer."
5. "Christianity and the Owner-Investor."
6. "Christianity and the Consumer."

Group leaders and one member of each



group participated in a panel discussion under the direction of Dr. R. E. Albright of State College for Teachers.

*(Announcement of the group-study is a heartening bit of information to any observer. However, one wonders about No. 3; has the term, "worker" become synonymous with "paid employees" to the American citizen? Are we deluding ourselves with the preposterous notion that Businessmen, Professional men, Farmers, Owners, Investors, don't work? To this observer, it has the same make-believe connotation as the one-time advice to the young, "GO TO SCHOOL, SO YOU DON'T HAVE TO WORK." Work is a privilege which intrigues every normal human; the phase of work undertaken depends upon abilities and training. Upon the exercise of this privilege rests the development of this great country, and the security and happiness of its peoples. Businessmen, professional men, farmers, are workers, consumers, owners, and investors, because they are workers.)*

### Prayer and Its Meaning to Believers

Readers in need of inspiration and study on the subject of "Prayer," as a foundation for sermons on prayer, will find much help in *Bosworth's Addresses*, Edited by Ernest Pye, published under the title "The Christian Religion and Human Progress," one volume of a set of two volumes on Bosworth. The second volume is "The Biography of a Mind," 491 pages. The volume of Bosworth's addresses has 328 pages, including the index; the set is \$8.00, and may be secured from Oberlin College, Oberlin, Ohio, or at your local bookstore.

### Old Home Sunday

An honor roll of persons having been members continuously since First Methodist Church, Potomac Ave. and Baynes St., Buffalo, was located at its present site, was read at a service on "Old Home Sunday" in the 130-year-old Church, November 7, 1948. Honor Roll members attending the service were presented to the membership as guests of honor.

### A Prayer

Great God, we are come to confess our great failure in accepting Thy teachings as our pattern for living. We have kept up the pretense by presenting ourselves at Thy house of worship at times, by putting a modest offering aside to assist in spreading Thy Word, by good-naturedly suggesting that our children attend a

brief session of the teaching of Thy Way of Life, and Thy message of Salvation. Help us, we beseech Thee, to accept the urgency of doing Thy Word.

Our Father, we who have taught our children to love the material wealth of this great and rich land, the comforts and the pleasures, without teaching them the responsibility that goes hand in hand with every gift, whether that gift is talent, ability, training, money, or fame, now find ourselves upon our knees in search of a quick and certain remedy for that which we have found to be a blight upon the lives of our loved ones. We cry to Thee, our Heavenly Father, to help us to right this wrong; help Thou us to teach our children that great gifts can be retained only by matching them with great gratitude, great appreciation, and great effort to make ourselves worthy in Thy sight. Forgive our shallow ambitions, our false standards; open Thou our eyes to the real purpose of living upon this fair earth, and walking with Thee and Thine. We beseech Thee, our Father God, to send the Holy Spirit among us, both teachers and parents, to help us in our effort to *show* our Saviour, Jesus Christ, to the youth of our land, so they may stand before Thee as honest stewards of their heritage, given so lavishly by Thee. Help us, Heavenly Father, to re-create our lives, so we may help our children by precept and example, even at this late hour, so they may find the true path to Thee, and walk in it, to Thy Glory, and everlasting life.

Heavenly Father, open Thy heart to the needs of the young people who face the great and complicated things of life, things which we have helped to build and foment in our thoughtlessness and lack of understanding of Thy purposes; strengthen their resolves to dedicate themselves to finding Thee, and Thy Will for the human family, and making Thee known among all men great and small. Walk among us, O Lord, and choose whom thou wilt send to fish, to farm, to govern, to teach the mechanics of living, or to represent Thee. Help us, O Lord, to answer, "Here am I, send me," when Thou callest, and give us courage to go any place and anywhere, in serving Thy purposes, knowing that Thy spirit will walk with us, if we but believe and trust in Thy love and goodness.

We bow our heads in repentance for the errors of which we are so guilty, and ask for mercy at Thy cross. We pray for courage to do Thy will, whether we see clearly before us or not, trusting in Thee, and Thy love for those who come to Thee for help. We ask in Jesus' Name. Amen.





# THE PULPIT



## WHAT IS A CHRISTIAN?

CLARENCE EDWARD MACARTNEY, D.D.

*Acts 11:26:—"The disciples were first called Christians at Antioch."*

*I Peter 4:16:—"If any man suffer as a Christian."*

*Acts 16:28:—"Almost thou persuadest me to be a Christian."*

**T**HESE are the three appearances of the name Christian in the New Testament, although there are probably references to it, as we shall see elsewhere. "What's in a name?" But in this greatest of all names there is great and beautiful meaning. To know how it arose, and what it stood for, will move us to ask ourselves to what degree we are worthy of this name.

### I. The Origin of the Name

Antioch was the cradle of Gentile Christianity, the place where the first world missionaries were sent forth, and where the disciples were first called Christians.

The name "Christian" was undoubtedly bestowed upon the followers of Christ as a term of reproach and derision. The Christians called themselves disciples, believers, saints. The Jews called them, Nazarenes and Galileans. They would never have used the name "Christian," which might have implied that they regarded Christ as the anointed One, or the Messiah. It was a name bestowed upon the believers in that populous and wicked city by the heathen and the pagans. You could imagine a group of aristocrats of Antioch crossing the bridge over the rapidly flowing Orontes river and making their way toward the amphitheatre where the games and the sports were held. As they approach the gates they see a little group of men, Niger, and Lucius, Barnabas, and Silas and Paul, who are making their way, not into the arena, but to the cavern on the mountainside above the

arena, where the followers of Jesus were wont to assemble and pray and sing. As they see them passing, one of these men bound for the arena points toward them, and, with a laugh, says to his companions, "Look there go the Christians!" Thus undoubtedly it was that the name arose. Little did the devotees of the amphitheatre, or the debauched loafers in the grottos of the Grove of Daphne, imagine that long after Antioch with its temples and palaces and groves had become a heap of ruins, the city would be remembered chiefly because there the followers of Jesus were first called Christians, and because from Antioch Paul and Barnabas set out on their first missionary journey.

The name "Christian" was a natural name for the heathen of Antioch to give to the followers of Jesus; and yet it was a very profound name. They did not name the believers after any particular doctrine or philosophy, but named them after Christ. Whatever they were, good or bad, sane or insane, they were recognized by these pagans to be devoted to the person of One whom they called Christ. That is ever a distinguishing mark of the true Christian. Above all doctrines and associations stands Christ, who, for the believer, is the Alpha and the Omega.

The bestowal of that name upon the believers showed also that they lived a different kind of life from the life which the people of Antioch lived. Whenever they came across a man who would not go to the unclean rites of the Grove of Daphne, or to the bloody shows of the Coliseum, who would not sacrifice in the temples, who would not expose crippled or unwanted children, who would not enter suits in the courts against another believer, who returned good for evil, and forgave his enemies, then they knew at once that whatever else he might or might not be, he was certainly a Christian, a follower of one

*First Presbyterian Church  
Pittsburgh, Pennsylvania*

nom they called Christ. Thus the great name was won by a different kind of life.

How much does the life of the Christian day differ from the life of the world? If we were put down in a wicked pagan city like those first believers at Antioch—and we are indeed in such a city now—would our way of life mark us out and win for us such a name as “Christian?” The true Christian, then, is one who follows Christ and whose way of life is Christ’s way, and therefore, a different way from the way of the world. What about you and me? Can we win from our coarse and brutal world the name of Christian? The command that Paul gave to followers of Christ in another great and wicked city of that same time, Corinth, is one which is still timely: “Therefore, come out from among them and be ye separate, said the Lord.” We pray for a great revival in the Church and through the Church; but before that revival comes there will have to be a separation from the world and the way of the world in each of us.

## II. Suffering as a Christian

“If any man suffer as a Christian, let him not be ashamed, but let him glorify God on his behalf;” literally, “in this Name,” the very name Christian, because of which they suffer and are persecuted. This use of the name Christian by Peter in his Second Letter shows that by that time it was an accepted title for the believers in Jesus. It lets us know that by this time to be a Christian meant more than just to be marked out as a peculiar sort of person and to be the object of ridicule and contempt. It meant now hardship, persecution and suffering.

It is a shameful and disgraceful thing to suffer because of evil doing, for such suffering could be well deserved. But to suffer for Christ’s sake, and because one is a Christian—that is a high honor. Peter goes so far as to say that when one suffers for Christ’s sake he becomes a partaker of the sufferings of Christ. Not that the sufferings of any believer have any atoning or forgiving power in them, for only Christ’s sufferings have that; but by suffering for the sake of Christ to redeem the world. The ages of martyrdom afford abundant illustration of how believers in Jesus who are persecuted and had to suffer because of their name found that suffering their highest joy and glory. When Peter and the other apostles had been imprisoned for Christ’s sake, and then, at the intervention of Gamaliel, had been urged and permitted to go free, “they departed from the presence of the Council

rejoicing that they were counted worthy to suffer shame for His sake.”

Sometimes we ask ourselves, If I were put to the test, would I have enough loyalty to Christ to suffer for Him as the martyrs did? Persecution on the part of the outside world, as they experienced it, has passed away, due to the influence of the faith for which those martyrs died. But still the conscientious Christian will be called upon to suffer criticism, ridicule, contempt, and to deny himself many of the things of this world. When this happens, remember you are a partaker of the sufferings of Christ, and that to partake of those sufferings is the believer’s highest joy and glory.

## III. “Almost Thou Persuadest Me To Be a Christian”

Here we have the third and most dramatic instance of the use of the word “Christian.” Felix, the Roman Governor of Judea, who had “trembled” when Paul preached to him, of “righteousness and temperance and judgment to come,” but did not repent or believe, had been succeeded as governor by Festus. Paul had appealed to the Supreme Court of the Roman world, the judgment bar of Caesar himself; and, jealous of the rights of a Roman citizen, Festus planned to send him to Rome at the first opportunity. But somewhat perplexed as to the nature of the case and the charges against Paul, he was greatly pleased when King Agrippa and his sister, Bernice, came to Caesarea for a visit, for Agrippa had heard much of Paul and would be more familiar with matters relating to the Jewish religion. He expressed to Festus a desire to hear Paul himself.

Here we have one of the great scenes of Christian history. The roof of the palace hall at Caesarea is upheld by great columns and the floor is of marble and tile. Along the walls can be seen the letters “S.P.Q.R.,” the “Roman Senate and People,” and also prominently displayed the golden letter “N” denoting the Caesar of that day, Nero. The soldiers of the crack Italian Band stand in rank against the walls on either side, their brass helmets crowned with eagles, their bare arms holding their circular shields and gripping their tall spears, with the short sword girt on their thigh. At the sound of the trumpet the curtains behind the dais are pulled aside, and Festus conducts Agrippa and Bernice to their thrones, while the Roman soldiers stretch out their hand in the salute which in our day has been made familiar to the world by the now fallen hosts of Mussolini and Hitler.



At another blast on the trumpet Paul is brought in. With the free hand, the one that is not chained to the soldier next to him, he shades his weak eyes from the glare of the light. After Festus gives a brief account of him and his trial, Agrippa says to Paul, "Thou art permitted to speak for thyself." Paul then stretched forth his hands in his familiar gesture and began to speak. He related the story of his youth, his persecution of the Church, his dramatic conversion, and how he had been commissioned to preach the Gospel unto the Gentiles. As he spoke of the resurrection, he was interrupted by Festus, who cried out in a loud voice, "Paul, thou art beside thyself! Much learning doth make thee mad!" Festus recognized Paul as a learned man, of great intelligence; but to him it was a wild and preposterous thing that a Jewish peasant who had been crucified as a malefactor should have risen from the dead, and, still more, be able to give light and salvation to all nations and people.

Paul made an earnest and courteous disavowal of madness, declaring "I am not mad, most noble Festus, but speak forth the words of truth and soberness." Then he turned dramatically to King Agrippa, and addressing him in person, said, "King Agrippa, believest thou the prophets?" Then, before Agrippa had time to answer, Paul answered for him, "I know that thou believest!" Apostate Jew though he was, Agrippa no doubt had great respect for the prophets, and in his heart was the conviction that Paul was correctly interpreting what the prophets had foretold. At this Agrippa exclaimed, "Paul almost thou persuadest me to be a Christian!" Literally, "with a little persuasion"—that is, with a little more persuasion, "thou wouldst make me a Christian!"

Had we been present in the Judgment Hall that day and heard Agrippa's accent, we would have known for a certainty just what he meant, for that accent would have betrayed the note of irony, if it was that, or the note of earnestness and sincerity. Everything indicates that it was a sincere utterance. Agrippa was not saying, "Paul, do you think that a grandson of Herod the Great is going to confess the faith of a crucified Galilean and consort with slaves and peasants and workmen?" No; the soul of Agrippa had been stirred, and in that moment he saw himself almost a Christian, and was "almost persuaded" to be one. That certainly was the way Paul took it, for he cried out at once, that great hunter of souls, "I would to God, that not only thou, but also all who hear me this day were both almost and altogether such as I am, except these bonds."

All that Paul had to except when he wished that Agrippa was a Christian as he was, was that chain.

How about you and me? Do you wish that other men were Christians as you are? And what would you have to except? All that Paul had to except was that chain. What would you have to except. Would it be like this: "I would to God that you were a Christian as I am, except my gossiping tongue? Except my bad temper? Except my jealous disposition? Except my complaining and murmuring? Except my lack of trust and faith? 'Except this chain!'" That is something to think about! He was after the soul of Agrippa. He wanted to make a Christian out of him, and he had almost, but not quite, succeeded. "Almost thou persuadest me to be a Christian." That is the epitaph of King Agrippa. And there we leave him, "almost persuaded," "not far from the Kingdom of God," and yet not in it, because he did not act upon the conviction that was in his soul.

We have seen, then, brought out in these three uses of the great word, what it is to be a Christian. A Christian is one who follows Christ and whose way of life is different from the way of the world. A Christian is one who is willing to suffer for Christ's sake. A Christian is one who is not quite, but altogether persuaded that Christ is the Son of God, the Saviour of the world, and who believes on Him unto Eternal Life. One of the old writers used to put it this way: "Faith makes a man a Christian; his life proves he is a Christian; trial confirms him as a Christian, and death crowns him as a Christian."

### Spiritual Nakedness

Contentment with a lukewarm state of being means the death of all enthusiasm, sincerity, and progress. If I am as good as I care to be, it is certain I will never exert myself to become better. If I do not care to go higher than I now am, higher I shall not go.

It should not be so hard to understand Christ's dislike for and impatience with spiritual lukewarmness. The urgency of his cause, which demanded his life on the cross, in such that half-hearted followers are a liability rather than a help. If anyone would be an acceptable follower of Jesus, he must bring a fervent and sincere enthusiasm with him. There is no room for indifference or half-heartedness. "Thou shalt love the Lord thy God with ALL thy heart, and with all thy soul, and with all thy mind, and with all thy strength."—*Aaron L. Roth, Christian Advocate.*

# WHY I AM A CHRISTIAN

S. EDWARD YOUNG

*Text: I. Peter 3:15. "Be ready to give an answer to every man that asketh you a reason for the hope that is in you."*

A YOUNG man, product of our liberal age, came into my study. He announced that he was one who did not embrace any particular religion, but embraced them all. One could see in his manner that he felt very intelligent in taking such a broad attitude, but in his religious philosophy there was something narrow-minded about the devout Christian who embraced Christianity and Christianity alone.

Why do I want to be Christian? I suppose I am a Christian first of all for the same reason you are. I came from a Christian home. I was born into the Christian faith.

And yet, that is not the only, nor the main reason why we are Christians. I think of such Christian heritage as a man receiving a box containing many things. At first the box is just a gift given him, all packed, sealed and delivered. One day he unpacks that box and sorts over its contents, throws some things away and puts others back. At that point it becomes, not just a box he inherited, but his own box. Unconsciously or unconsciously a similar process is going on with the Christian faith we have inherited. Maybe it was during our college years, or in some personal crisis when we opened our inherited box of faith, threw some of the contents away and returned others to the box. At that point it became, not the faith we inherited, but our own faith. Such packing and repacking that box should be a task that is never done or completed, for every time we do it again our faith becomes even more, our own.

There are at least four reasons why, having unpacked and repacked my Christian faith which I inherited, I still want to be a Christian.

## I

In the first place Christianity is a religion for the active. It is no lullaby to calm the soul down to mediate on peace. It is a trumpet sounding out the call to moral battle. It tells us that we find our true selves, our deeper selves, not by a process of pushing the world away from us and being absorbed into the divine, but by throwing ourselves into the world in behalf of God's Kingdom.

*Presbyterian Church  
Troy, New York.*

Christianity does not tell us to sit under a tree, but to feed the hungry, visit the sick, carry a cross for Christ and so, by forgetting our lives in battle for righteousness and the common welfare, find them.

"It is good," declared Phillips Brooks, "to be a Herschel (the astronomer) who describes the sun, but it is better to be a Prometheus who brings the sun's fire to earth." That is the philosophy of the Christian religion. It is good to be one who contemplates God, we need such contemplation, but the greatest awareness of God comes to the one who is forever crusading to the end that the will of God may be done, "on earth as it is in Heaven."

Christianity is an active religion, so I would be a Christian.

## II

Christianity has the most realistic view of the world. To Aristotle the only thing that stood between man and a perfect society was ignorance. To him it was inconceivable that a man could know his own good and deliberately choose to do something else. A year before the first world war, Washington Gladden prophesied, "People will be living in Heaven right here in Scioto Valley." But the world's troubles have a deeper cause than ignorance and they cannot be overcome by mere resolutions of optimism. Christianity begins with a cross, where the very best fell into the hands of the very worst and was crucified. Indeed Christianity takes human selfishness, greed, hate, seriously. This is its judgment upon human life—"We have all sinned."

That is a realistic dealing with facts. I began my ministry in the depth of a depression with sixty per cent of the members of my church unemployed, and children collapsing of hunger in the school next door, while society in general and Washington in particular, seemed incapable of doing anything significant about it. I have preached in a world of Mussolinis, Hitlers, Stalins and of the war terminating with the use of the atomic bomb. And now, against all reason, all desire, we are drifting toward another war. I cannot be a disciple of Aristotle. A man can truly know his own good and yet deliberately choose something else. That has characterized the world I have lived in all my life. Any doctrine about a man pulling himself up by his own bootstraps,



walks with the mincing step of one who is minus the virility required to face facts. Much more realistic is the Christian gospel. God saves man, and God alone.

### III

I would be a Christian because Christian ethics are the only moral solution to world problems. Philosophy is not enough. Happiness is not the goal of life. The pursuit of happiness shows the lowest winning average of any human adventure. Happiness can run away faster than we can pursue and the one who is forever asking himself, "Am I happy?" is a miserable creature. Happiness, made a goal of life, is never achieved. Forgotten, as we set out for other worthy goals, happiness creeps in the backdoor unawares and lies contentedly at our heels.

Perfection is not the goal of life. The harder we strive for it the more emotionally unbalanced we become. The tenseness on our faces betrays the storms of our hearts which never subside and we are well on our way to the sanitarium. If making perfection our goal, we are so sure we have achieved it that there is no tension in our souls, then we are guilty of arrogant conceit, itself a sign of imperfection. Perfection is a blind alley.

Christianity talks about love, not happiness, not perfection, but love—love of God and fellowman. This is the end and goal of life, to love one another.

In its most simple form, love is beautiful beyond any other virtue. In its majestic form it is too deep for tears, a man laying down his life for his friend; a clean man trusting his clean hands into a leper's sores; a Christ on a cross! "O love that will not let me go." When everything else lets us go, love holds on. No wonder it is so creative, so powerful, so revolutionary. And Christianity dares to put that love at the center of the universe. This is the orbit of the Christian gospel, "For God so loved the world," and "Who shall separate us from the love of Christ?" and "I pray that Christ may dwell in your hearts by faith that ye being rooted and grounded in love—" Aye, God's love, Christ's love, man's love! I would be a Christian.

### IV

I would be a Christian because historic Christianity is the only religion that deals adequately with Christ. To some He may be a good man, even the best. To others He may be but one of the prophets. To the Christian He is all this and much more.

It is profound tragedy when God comes to

earth in the supreme drama of all ages and the greatest series of events earth has ever known, and men write a sorry little, inadequate account of it away back on page three of their hearts when it should be the feature story on page one. I don't imagine any editor in the world announced V. J. Day as a two paragraph item on page six, lost among the ads, but there are multitudes of people who have not written adequately, in their hearts and lives, of Christmas and Good Friday, and Easter.

I know this about Jesus. He took the idea of the utter goodness and Fatherhood of God, often only hinted at by man, and as one working with rough ore, refined and purified it, minted it, stamped His image and superscription upon it and made it current coin. So He did for my knowledge of God, what none other has ever done. On His cross He has forever won the gratitude of men. He has chastened them into penitence, awakened them to hope, and inspired them to devotion. By His resurrection He saved life from final frustration and set eternity in the believer's heart. Call such a One "Jesus, son of Joseph" and stop there? I cannot do that. That would be like saying of the ocean shimmering under the sun, the ocean whose ground swell reaches out to break upon the Indies, wash upon the British Isles, the ocean upon whose surface ply merchant ships and men-of-war, and luxury liners—it would be like saying of that ocean, "Wet, isn't it?"

Of course it's wet. But if that it all one can say of the ocean, one's dull eyes betray one's darkened soul. Just so with Jesus. He is Jesus, yes—a man among men and a prophet too, but much, much more and it is only historic Christianity which deals with that much, much more.

I would be a Christian then, because Christianity is an active religion; it sounds the trumpet calling men to moral battle. I would be a Christian because Christianity is realistic with its proclamations of human sinfulness and yet has tender faith in human possibilities. I would be a Christian because Christianity preaches love, the one virtue above and beyond all others. I would be a Christian because Christianity alone, deals adequately with the Christ.

Christianity is the great faith which comes knocking at your door and mine. Bid it welcome; make it yours and find strength for the day.

#### Simple Facts

Laws are merely rules of behavior.  
There is no short-cut to perfection.  
Conduct is the test of intelligence.

# WHAT CHRIST MEANS TO ME

AARON N. MECKEL

*Timothy 1:12.*

[HAT ardent crusader for Christ, Hugh Price Hughes, was once telling a London audience what the Master had wrought in the lives of famous men. But his appeal reached its most thrilling climax when he said, "And I, Hugh Price Hughes, also, wish to tell you what Christ has done for me." It is when our Christian witness gets over into first personal singular, that it becomes compelling, contagious and irresistible. We are so weak when we merely argue. We are powerful as we testify what God's Grace has wrought in our own lives. It is *then* a man can say with the Psalmist, "I will declare what God hath done for my soul."

However, it is when one seeks words adequately to convey the gratefulness of the heart that he gets into trouble! "Words are ambassadors of the soul"—but what ambassador can do full justice to his sovereigns? Elizabeth Barrett Browning was a master of words. But when she wishes to tell Robert Browning of her full heart's devotion, she can only say, "I cannot tell thee how much I love thee." Thoughts leap through language and escape! I come to that one who next to the "Crystal Christ," Himself, has been my unfailing source of inspiration through the years, the Apostle Paul. I ask, "Paul, tell me what Christ means *you*?" He replies: "I know whom I have trusted, and I am certain He is able to keep what I have put into His hands till the great day." And then, with stirred and grateful heart I find myself replying, "Paul, when life is most real for me, I can say that too. Your confession of faith becomes mine. I too know whom I have trusted." My "here" in the realm of faith, has helped me to tell what Christ means to me.

## I

First of all, for me and for countless other Christian believers, the Christian religion is epitomized and gathered up in a Personality, Jesus Christ the Son of God, and the Savior of men. My salvation, for time and eternity, is not determined by my relationship to a creed or a book or a system of theology. It is brought to a focus by my relationship to One who through faith, has become my All in All. Emil

First Congregational Church  
Petersburg, Florida

Brunner, distinguished Continental theologian, uses a telling and apt word in speaking of salvation: the word encounter. God coming face to face and standing over against His creature man in Jesus Christ, demanding of him his "yes" or "no" in response to the offer of life,—the ultimate destiny of man's soul hinges on that. And it is when man, by means of a child-like and availing faith, lays positive hold on that offer of life that God imparts to him the gift of new life in Christ. Thus, John Bunyan tells us that he beheld in a dream Christ standing at God's right hand, making intercession for him. And new life floods in on his sin-darkened consciousness when he is led to confess, "There, in Him, is my righteousness."

Professor John Knox, an American theologian, stresses the need for the believer to confront what he terms the "total Christ," that is, Jesus Christ in the full context of his divine relationships. Thus, when we say "Christ" we mean no solitary and confined figure, but a Divine-Human Person, plus the Church He brought into being, plus the radiant witness of His saints through the ages.

But alas! Which of us shall delineate this "total Christ?" Who shall adequately compass the greatness of the Son of God? I feel the warmth of Florida sun's rays illumining my body, but cannot adequately describe that flaming orb. What we can know for certain is what Jesus Christ means to us at the point where He has warmed and enriched our being. That is what Whittier does in the much loved and quoted words:

"But warm, sweet, tender, even yet,  
A present help is He,  
And faith has still its Olivet,  
And love its Galilee."

And so, if you are seeking the inner, saving message of the Gospel for your life, stop making reconnaissance flights afar! Come, with your deep need, and with a sense of new surrender to Christ say with Paul,—yes, and with many a one since—"I know whom I have trusted, and I am certain He is able to keep what I have put into His hands till the great day." "I am certain" says this great heart. "I am certain!" No guess work here!

## II

So also in the realm of character and in the universe of moral values, I have primarily to



do, not with a code of ethics but with a Character and a Person. Ethical and moral codes are necessary, to be sure. But Paul long ago pointed out that at best the Law is a "school-master to bring us to Christ." Once a man has found his life-center and spring of action in Christ he is no longer negatively bound by a code of ethics. He is positively released through a Person and a Spirit. He begins to sense the truth in the Augustine dictum: "Love God and do as you please!" His conscience is delivered from the bane of scrupulosity. Here in the area of personal character where a man or a youth is, in the dark, what he is in the light, he can agree with Browning, that,

"That one Face, far from vanish,  
Or decomposes but to recompose,  
rather grows,  
Becomes my universe that feels  
and knows."

Dr. Frederick L. Fagley, once said that he wished someone would write a book on the subject, WHY BE A CHRISTIAN? Yes, why? Thousands in this day who seek to rationalize away their shoddy and careless conduct, are asking if not flaunting that question. After teaching for a while at Columbia University Paul Gallico writes in *ESQUIRE* to say that there is "an appalling lack of simple ethics and moral probity on the part of the younger generation." The young people of today, he says, do not seem to know the difference between right and wrong. And he concludes his indictment with the words, "Unless there is an ethical and spiritual renaissance of the good, the great and the dignified that live in man, we will all be back in the primal slime from which we came. The atom bomb won't get here a minute too soon!"

"But wait a minute, Mr. Gallico!" one finds himself saying in response to this summary indictment: "If our youth of today are ethically and morally ignorant, who's to blame? If Christian standards of conduct are ridiculed as Victorian on many a college campus, whose fault is it, if not ours? If we of the older generation have sown to the wind, shall we not expect to reap the corruption of loose and vagrant morals? After all, it's so much easier to write a book on moral casuistry than to live a life which is an ethical beacon to the "lost generation" of our time. Smug self-righteousness hardly becomes us!

I have only one word to offer young and old alike in a morally confused day. Far from being a word of censure or blame, it is a word of simple testimony: Keep close to Christ! Do only what you feel confident He would

approve. In the midst of uncertainty, ask, "What would my Master do in this situation, and what is His will for me?" Wait for His green light! What are those words of shame and remorse issuing from the mouth of tragic Judas as he goes out to take his life? Listen: "I have betrayed," he is saying. But what? An ethical code? A moral abstraction set down on paper? Listen again: "I have betrayed the Innocent, the dearest and most trusted Friend ever knew." How many a son or daughter have been kept morally straight by the remembrance of a mother's sainted face! Recall the warning Francis Thompson places on the lips of the "Hound of Heaven:"

"All things betray thee who betrayest Me."

### III

Christ is for me the one stable and abiding Center in an otherwise unstable and careening world. The generations rise and pass away, but He remains. The "earth reels to and fro like a drunkard but there is a stability in Him that outlasts the stars and shall remain when our human annals have run their course. A heightened awareness of Him is greatly needed just now with so many hearts fearful, and anxious. One remembers the plaintive bedtime prayer of the little girl closing with the words, "And now, dear Lord, be sure and take care of Yourself, because if anything happens to You, we're all sunk!"

Listen then, again, to the tones of calm assurance issuing from yonder prison cell in Rome. Suppose we go together to "look in" on this flaming Apostle, this "fool for Christ's sake," whose spiritual zeal turned the stream of civilization into new channels. And let us draw near quietly, for Paul is dictating a letter to an amanuensis with quill in hand. Observe that he is chained to a Roman soldier, but mark the calm and confident repose on his face as he speaks. "Who has put down death" he is saying, "and brought life and immortality to light by the gospel? Of that gospel I have been appointed a herald and an apostle and a teacher, and this is why I am suffering." He is thinking affectionately of a young man named Timothy, an early convert of his as he continues, "Still I am not ashamed of it: I know whom I have trusted, and I am certain He is able to keep what I have put into His hands till the great Day."

At that essential point of a Crucified, but also of a Risen Savior, Paul's universe stands intact. Because he is sure there, he is sure everywhere!

A missionary in India relates how on one occasion the false rumor went around that the

world was coming to an end. On every hand people went berserk. That is, all save the Christian converts. At the appointed time for the demise of the world, they went down together beside the Ganges. And just as the moon flung her radiant glory over the heavens, with one accord they lifted their voices in a hymn they had learned of the Christian missionary:

The whole world was lost in the darkness of sin, (but)

The Light of the world is Jesus;  
Like sunshine at noon-day His glory shone in,  
The Light of the World is Jesus.  
Come to the Light, it's shining for thee.  
Sweetly the Light has shined for me.  
Once I was blind, but now I can see,  
The Light of the world is Jesus."

Darkness and chaos at large in the world day? Yes, but with a divine and a healing light in the midst of it. Fear and anxiety abroad in a multitude of hearts? Yes; but not in the life of the Christian believer; for he is gripped and held by a divine assurance. "I know Whom I have trusted, and I am certain He is able to keep what I have put into His hands till the great Day."

Committed to Him, you too, will know yourself kept, through time, and through eternity!



## JUNIOR PULPIT

### Cold or Warm Blooded

Once in a while you will hear some person spoken of as being cold-blooded. We have come to use that term cold-blooded to describe some one who has no feeling, or one who seems to be heartless, or even cruel. But that is really not what being cold-blooded means. Some living creatures, like people, and dogs and cats, and bears and birds are warm-blooded, so a person is never actually cold-blooded.

On the other hand, snakes and alligators, turtles, fish, toads, frogs and such creatures are cold-blooded, and the difference between being cold-blooded and warm-blooded is this. In warm-blooded animals their bodily temperature, or temperature of their blood, remains the same all the time. If you were to take your temperature on the hottest day of summer, it would be the same as it would be on the coldest day of winter, somewhere very close to 98½ degrees.

With cold-blooded animals the blood temperature changes and is always the same as the temperature of the air around them. If

the day gets hot their temperature rises until it is just as hot as the day. Or if it gets cold, their temperature gets just exactly as cold as the air. In fact, if the temperature goes down below freezing, so does their temperature and they freeze up too. Then when it gets warm again they thaw out and everything is alright again.

Now, little boys and little girls are really warm-blooded, but every once in a while some of them become much like cold-blooded little animals. They become affected by conditions around them. They do what other little folks do. Sometimes that is bad, sometimes good. And there are some who really don't have any temperature of their own at all. Their temperature is just like those with whom they play or work.

But because one boy's temperature permits him to tell falsehoods, or take what doesn't belong to him, or use bad language, that is no reason why your temperature should be the same as his. Is it? You are warm-blooded, not cold-blooded. You must be the same whether others are bad or not, and I know no better help for you to stay warm-blooded all the time, than the reading good books, associating with good people, and doing what is right. It doesn't take long before being good can become just as much a habit and normal thing for you, as being bad does for others. So be warm-blooded for the right things that are right, and your life will be a most happy one.

### Getting Home

Once upon a time a little fellow strayed farther from home than he had ever strayed before. Suddenly he realized that he had never before seen that grocery store on that strange corner, nor the little park over there. He was in a strange land. He saw no sights with which he was familiar, no faces he recognized. It was as bad as though he were alone on some foreign land. It frightened him and he began to cry, for he realized he was lost.

And while he was dabbling at his wet eyes with his little clenched fist and crying in his big despair of ever finding the way home again, a passerby, waiting on the corner for a bus, stepped up to the youngster and asked him what the matter was.

"I'm lost and can't find my way home" the boy gasped out between sobs.

"Well, where do you live?" the man asked and when the boy said he lived at 2627 Fletcher Place, the man laughed and said, "Why that's only a little way from here. You just go back down this street three blocks,



turn to the right and go another block and you will find your home right there."

The bus came along and the man got on, thinking all was well now that he had helped the boy find his way.

But it wasn't well with the boy, for he had forgotten how many blocks he had to go, and he didn't know which was a right or left turn, and actually he was just as lost as ever. So he paddled along the sidewalk, still crying and rubbing his tear-wet eyes with his fist, when another man stopped and asked:

"Well, little man, what's the matter, what are you crying for?"

When he heard the story he said:

"Well, you just take my hand and come along and we'll have you back home in no time." And he started down the street with the little fellow hanging onto his hand, and sure enough, they were home in no time.

Now the moral to this little story is this. The first man, the one who got onto the bus and let the little fellow find his own way home, was a wayshower. He told the boy how to get home. That was all. But the second man was really the Way home. Holding hands, he led the little lad all the way home.

That is the way Jesus does it. He doesn't tell you how to get home. You just put your hand in His, trust Him and He will take you clear home. He'll guide you all the way, every day of your life, if you will let Him.

## The Seeing Eye

I don't suppose many of you have ever looked through a big high-powered telescope on a clear night, when the stars were bright. It brings the stars so near you feel that you could almost put out your hand and touch them. I hope you will all have the opportunity some time to see the moon and the stars through a powerful telescope like the astronomers use when they study the night heavens. It is a thrilling experience.

One time a noted scientist was studying the sun just as it was sinking behind the western horizon. As he moved the great telescope downward, so he could watch the sun disappear below the earth's surface, he could see a barn which was all of ten miles away. The telescope made it seem so close that he could see every board and shingle just as clearly as though he were standing right by the barn. Suddenly a boy came running around the corner of the barn and right after him came a second boy with a club in his hand. He was chasing the first boy and trying to hit him. The scientist could see every single move the

boys made just as plainly as though he were right there with the boys.

If men can make telescopes which can look millions of millions of miles into the sky and see what is there, is it strange to believe that God, who made the men who made the telescope can look down from His heavens and see us and everything that happens on earth, both good and bad?

Little folks and grown folks too, are happiest when they understand that God sees and knows all that we do, and so try to please God by doing nothing, or saying nothing, or thinking nothing they would be ashamed of, or that would cause Him grief. Live always, act always, just as you would if you knew God had His telescope turned on you.

## The Canary Only Twittered

The man of my story was a great lover of birds, and especially of the canary that lived in a cage in his room. He loved to hear it singing, and sometimes told his friends it was the loveliest singer in the world.

Generally he was out always, and it seemed to him a piteous thing that his beloved bird should be caged indoors when the sun was shining so brightly out of doors, and so when summer came he decided to hang its cage under a large tree in the garden. The tree was the home of many sparrows, and when the summer was ended and the canary was brought back into the house, its owner discovered that it had lost its power to sing as rapturously as it used to do. All it could do was to twitter, twitter, twitter, as wearisomely as the sparrows. It had spent the summer in bad company for a canary, and its song never came back.—*Methuendist Recorder*.

## Like Father

Mark 7:16-23.

Somewhere I read the story of an appearance of General Robert E. Lee in a court room and there was some question about the General being released on his own recognizance. The judge who was trying the case was insisting that the General make a cash bond, which was impossible for him in his straitened circumstances. The prosecuting attorney, however, turned to the judge and said: "Sir, it was my task once to guard the son of this prisoner, an officer in the army we have recently been fighting. Having known the son, I, personally, will vouch for the father."—*Senior Quarterly*.

# ILLUSTRATIONS

WILLIAM J. HART, D.D.

## Two Sides

*1 Kings 2:2. "Tarry here, I pray thee; for the Lord hath sent me to Bethel . . ."*

Charles Goodell, the great soul-winning preacher, in a sermon a number of years ago said that when his wife and children went to the mountains for the summer, he would get so lonesome that finally he could not stand it any longer. Then he would pick up the telephone and call his wife 200 miles away.

He would say: "Hello, Mary is that you?" "Yes, Charley." "How are the babies?" "They're well." "How are you, Mary?" "I am well." "I love you Mary." "I love you Charley."

And that was what he had been waiting to hear. Had he hung up the receiver before he had had time to reply, he would never have heard his wife tell him that she loved him.

Too many people, when they talk with God, hang up the receiver before they get their answers. It would have been a sorry experience for Jacob that dark night on the Jabbok river if he had not waited for the answer to his prayer. The rain clouds would never have broken the drought of three years if Elijah had stopped praying on Mount Carmel. The prison door that led to the street would never have opened of its own accord before the apostle Peter if the church at Jerusalem had not prayed "without ceasing" for him.

—*Christian Advocate.*

## Pulling Together

*Isa. 18:28-32. "For thou wilt light my candle; . . . by my God have I leaped over a wall."*

Each wedding which takes place in the famous "Church in the Wildwood" is concluded by a brief ceremony not found in the ritual. As the newlyweds leave the sanctuary, the pastor stops them in the vestibule and tells the bride that tradition requires her to ring the church bell. Invariably, the bride pulls the bell rope—and finds herself unable to swing the heavy bell. The minister then motions to the bridegroom to help her. As the old bell peals out under their combined strength, he concludes the unique ceremony with the statement: "Remember, you'll find married life much like the bell rope; it is

much easier when you pull together!"

—*Webb B. Garrison.*

*Ladies' Home Journal.*

## The Divine Library

*Matt. 16:18. "Upon this rock . . ."*

*II Cor. 8:1-7. "And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God."*

*John 14:26. "The Comforter which is the Holy Ghost shall teach you."*

In a book dealing with Scottish life, Ian Maclaren tells of a man in spiritual distress traveling many miles in the highlands to see a certain minister. When asked why he did so, the man said: "That minister knows God and can help me."

All men await a message from God and they know the authentic voice when they hear it. This highland seeker was not swayed by arguments or discussion; he knew when a man spoke with spiritual authority. He was like the old man who said he knew the Bible was inspired because it inspired him.

Dr. Campbell Morgan used to refer to the Bible as: "The Divine Library." It is a number of books rather than one. There are thirty-nine books in the Old Testament and twenty-seven in the New; sixty-six in all. Yet the divine purpose runs through the entire library.

When Joseph H. Choate was United States ambassador to Britain, he used these words in a speech delivered to the British and Foreign Bible Society: "The Pilgrim Fathers carried their only possession of lasting values to New England from the shores of Old England." That wonderful possession was the King James version of the Bible. Upon it the new state was founded. It was their only readable book. It was their "Ark of the Covenant," and within its sacred covers they found

Their shelter from the stormy blast,

And their eternal home.

Read: Psalms 119:47-105; John 20: 30-31; II Timothy 3:16-17.—Archer Wallace, *The Classmate.*

## Going Out

*Luke 5:4. "Launch out into the deep, and let down your nets. . ."*

Stories of heroism and self-sacrifice, mostly in the clipped phraseology of official reports, fill the files of the Coast Guard. One yarn, obtained from outside those files, bears repeating. A Coast Guard surfman somewhere near Hatteras was about to launch a boat in a furious sea to effect a rescue. A spectator questioned



his wisdom in so endangering his crew. "You don't expect to come back, do you?" the spectator asked. The surfman looked at him. "Don't know nothin' about comin' back," he said. "The regulations say you have to go out—but nothin' about comin' back."—*N. Y. Times Magazine*.

## Shun Not the Struggle

*II Cor. 5:1-7. "For we walk by faith, not by sight."*

A remarkable book came my way just recently, *My Mind a Kingdom*, by George Thomas. We are informed in an introduction that the author is the son of a London dustman who has cultivated a taste for music, and is largely self-educated. The author is a young man, crippled by progressive muscular atrophy, as are three other members of the family. He writes: "I have not found life a great adventure, but mostly an unbearable trial, and the only thing I know for certain is that I have to go on. I have often thought of giving up the struggle, but as long as I can do anything at all I must do it. And so it comes about that I enjoy most things, even the fight."

Such a point of view puts many people to shame—people with health and faculties and opportunities.—*Methodist Recorder*.

## Bonds of Affection

*Matt. 16:25. "Whosoever will lose his life for My sake shall find it."*

*Matt. 18:11. "For the son of man is come to save that which was lost."*

Kathryn Lawes, the first wife of Sing Sing Prison's famous Warden Lewis E. Lawes, was killed ten years ago in a tragic accident. Her death closed 17 years in Sing Sing—not at it. Seventeen years in which not one single day passed but what she walked among the condemned of society, into their yards, the prison hospital, the workrooms and the visiting room. Sullen, resentful faces lighted up as she walked by. Was 10298 worried about his family? Did young and bewildered 23804 feel that the steel door had cut off his life? Simply, without affectation which they would have detected in a second, she found out and silently, quickly helped. She took—not sent—food and clothes and money to a family left desolate by the husband's imprisonment. She saw to it that encouraging letters went to hopeless young criminals. Many, many dollars found their way from her purse to the pockets of newly released men, frightened to face freedom again.

Anyone can guess the gloom that fell like a thick, choking blanket on Sing Sing that October night in 1937 when her death was "telegraphed" from cell to cell. Then came the news that her funeral would take place in a church—outside prison walls. The prisoner sent a representative to see the warden. He asked, in the name of hundreds of devoted men, the right to pay final respects. Lawes nodded, pushed a button.

The night before the funeral, the South Gate of Sing Sing slowly rolled open. Through it trudged a slow, silent procession. In a stunned group, murderers, thieves, swindlers, criminals of all depravities, walked *outside* the prison to the warden's house a quarter mile away. No one veered from that line, no one looked right or left at freedom there at his elbow. There weren't even any guards. If any man had tried to run away he would have been killed instantly—by the others in that heart-broken procession.

They reached the house, and one by one they passed Kathryn Lawes' bier, paused a few prayerful seconds, walked on. Then they reformed lines outside—and walked back to their cells and the darkness.—*Irving Hoffman in The Hollywood Reporter*.

## Kindness Is Never Wasted

*John 13:34. "A new commandment I give unto you, That ye love one another, as I have loved you."*

*Matt. 5:47; 12:50.*

One night a good many years ago as the Lackawanna Railroad ferry nosed into its slip at Hoboken, N. J., the passengers in the cabin crowded toward the door—all but one man who was slouched in a drunken sleep.

Perhaps 20 people glanced at the drunkard as they passed. Then one aged man went out of his way to stop and shake the sleeper. "Hoboken," he shouted in the man's ear in a kindly tone.

A dozen people turned at the sound of his voice. A look of shame crept into their faces as the whispered word went around that the man who had thought to do what any one of them might have done was Thomas Edison—*Try Giving Yourself Away by David Dunn—Coronet*.

## The Carpenter's Son

*Matt. 13:55: "Is not this the carpenter's son?" Mark 6:3. "Is not this the carpenter, son of Mary..."*

A tender story is associated with the distinguished Cardinal Manning who related it to

amin Waugh, a very true friend of little  
ren. Quoted by Dr. George Jackson as  
ng through Mr. Waugh from the Cardinal:  
"was going down that street," pointing  
of the window to a double row of man-  
that were being built, "and I met a little  
going along his happy way, with poor  
but a lovely, thoughtful, pale, open face;  
I stopped him for the pleasure of speaking  
im. 'Well, my little man, how are you,  
where are you going with that big bundle  
our hand?' He told me 'there'—pointing  
e of the houses being built—'to my father.'  
at is your father?' I asked. 'A carpenter,  
he replied. Then the Cardinal added  
ly, 'I was awed and startled! I had met a  
enter's son! My Lord was once a little  
ant like that boy.'"

## Perfect Gift

7:7-12. "*How much more shall your  
father which is in heaven give good things  
to them that ask Him.*"

ne Christmas Eve, little Babs, grand-  
daughter of Mary Roberts Rinehart, was out  
ing with her famous grandmother when  
passed a large orphan home.

"That," pointed out Mrs. Rinehart, "is a  
where little boys and girls live who  
n't any fathers and mothers. Would you  
to visit them and take them something  
for Christmas?"

Babs looked hard at the great building.

"Yes," the child finally agreed, "I'd like to  
that." She pondered a moment, then added,  
"I think I would like to take them some fathers  
and mothers."—ADRIAN ANDERSON, *Coronet*.

## Travelers' Aid

st. 25:37. "*Lord, when saw we thee a  
ungered . . .*"

st. 6:46. "*And why call ye me, Lord, Lord,  
and do not the things which I say.*"

he usual small town railroad station is a  
ry place, but in Fairlee, Vt., it's a different  
y. The station has a half circle of well-  
lawn, bordered by flowering cannas,  
nst a background of wild ferns and trees.  
re's a bird-feeding station and several bird-  
ses.

Inside the station, everything is spotless.  
indows and light fixtures sparkle. There are  
ts in the windows, an aquarium of tropical  
some comfortable chairs, and a large table  
a plenty of magazines, where one can read  
write. It is a shining example of what an

energetic station agent can do!—Mrs. Archie  
Ray, in "*Reader's Digest*."

## Close to Christ

Matt. 6:22. "*The light of the body is the  
eye . . .*"

John 1:9. "*The true light that lighteth every  
man . . .*"

John 8:12. "*I am the light of the world.*"

John 12:45. "*I am come a light into the  
world . . .*"

"A learned scholar went to a Copenhagen  
Church to see Thorwaldsen's famed statue of  
Jesus Christ, called, 'Come Unto Me'; as he  
stood looking at the statue, disappointment  
seemed to creep into his face.

"A little boy, standing near, said, 'Sir, you  
must go *close* to Him. *Kneel down* before  
Him, and *look up* into His face.'"

"The scholar walked forward, and did as the  
little boy had suggested, and found the  
wondrous beauty in the Master's face, not  
known by those who remain at a distance.

"How true this is for all of us! It is when  
we go *close* to Him, *kneel down* before Him  
and *look up* into His face, then we find the  
light.—Clara Bird Kopp, in *Christian Advo-  
cate*.

## Christian Pedestrian

John 8:12. "*I am the light of the world; he  
that followeth Me shall not walk in dark-  
ness.*"

I was standing in the *Safety Zone* in a large  
city the other day, waiting for a street car,  
when I thought how life itself resembles a  
big city and how the Christian religion is life's  
safety zone. Cars whizzed past me on all  
sides, and I would have been in real danger  
had I stepped off that small area marked in  
yellow, but I was safe in the midst of confu-  
sion.

There are many dangers in every-day life,  
and a great number of these can be avoided  
if we walk in the path of the true Christian,  
the path Jesus walked. I knew that even  
though I stood in that safety zone, a careless  
driver might swerve and hit me. I knew, too,  
that Christians do not always escape the dan-  
gers of life, but they do have a better chance  
of avoiding pitfalls if they stay in the *Safety  
Zone* marked so clearly by Jesus for his fol-  
lowers. True, he did not mark it off in colored  
paint, and we may have to take a second glance  
to be assured that we are walking in the com-  
pany of true followers of Jesus, but it does not  
take long to learn whether the path we have



chosen in haste leads to the destination we expect to reach.

We may also find that a careless pedestrian is looking for someone to show him the Safe Way! Let us be sure, when such a one looks our way, or seeks help from us, that we *know* the safety zone, and hasten to point it out to any and all seekers.—*Muriel Anderson, in Christian Advocate.*

## Unlocked Doors

*Psa. 46:10. "Be still and know that I am God."*

I was hot and dusty and unutterably weary. The day had been filled with petty annoyances and irritations. Now as I held on to my shopping bag with one hand and the swaying streetcar strap with the other, I thought grimly about my fine resolve that morning after family devotions: "When I feel annoyed or irritated, I'll simply repeat to myself: 'Be still, and know that I am God.'"

The streetcar lurched to a stop at the transfer point and I got off to wait the 15 minutes for my next car. There was a church on the corner with the invitation, "This church is open for meditation and prayer."

I walked up the stairs to the open door and went in. I neither meditated nor prayed; I just sat and felt my muscles and nerves and spirit become released from tension.

A few moment later a young man came in, walked quickly to a pew and knelt beside it. For some time he knelt there, motionless; then, unaware of my presence, he raised his head, looked toward the altar, and repeated aloud the doxology.

I had entered the church irritated, annoyed, almost disbelieving in the possibility of living "with God in your heart." I left it with my heart singing!

Since that day I have ardently advocated that church doors be left unlocked.—*Ruby Lornell, Christian Adv.*

## The Gracious Touch

*Mal. 1:9. "I pray you beseech God that He will be gracious unto us."*

The white-haired surgeon smiled down at the frail old lady. "You've done it, Miss Lucy! You can go home tomorrow."

"I didn't do it, Doctor," Miss Lucy answered. "It was your skill, and your great kindness." She hesitated. "Your bills are always so small, Doctor, and I have to remind you to send them. But I can't accept charity. Remember that, please, and let me know what I owe you."

The surgeon nodded briskly. "I won't forget. You'll hear from me." Two days later Miss Lucy received her bill. The figure was shockingly large.

Across the bottom of the sheet in the doctor's firm hand were these words: "Paid in full with a gracious personality."—*Contributed by Justine Randers-Pehrson, Reader's Digest.*

## Dream Years

*Mark 10:13-16. "Suffer the little children to come unto Me."*

*Prov. 22:6. "Train up a child in the way he should go..."*

Said Dr. John R. Mott in a recent statement: "If I had my life to live over again, I should devote my time to the young people between the ages of eleven and sixteen, because the ages from eleven to 16 are the years of a child's dreams; more things happen between those years to determine their future than in any other period of their lives."—*World Outlook.*

## Helping to Build

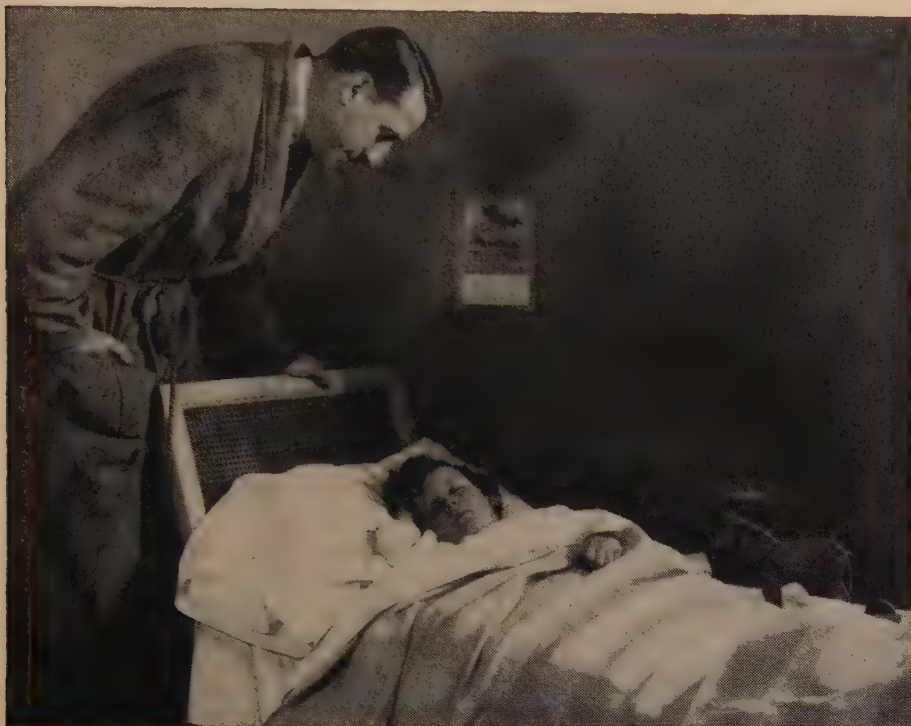
*(From page 12)*

assauged, every yearning for the truth that sets men free from the bondage of ignorance and superstition, every acceptance of the Golden Rule in determining one's attitude and conduct, every "wrong made right," every noble impulse, every response to duty, every vindication of a maligned brother, every sacrifice for a worthy cause, every tribute to decency, every aid given to the worthy poor, every protection given to the helpless weak, every lift given to discouraged or overburdened souls, every act of graciousness, every manifestation of goodness, every rejection of expediency, every act motivated by principle, every pledge of personal allegiance to Christ, every witnessing of faith in God, every sincere prayer of gratitude to the Heavenly Father, every prayer for Divine guidance, every petition for God's assistance in managing one's life and in using one's talents in the service of The Highest—each of these—whether done by clergyman or by laborer, by priest or by professor, by bishop or by banker—or by any other group—helps to build the Kingdom of God upon earth.

The most important question any person can ask himself or herself is,—“How much am I helping?”

*Roy C. Helfenstein.*

Middle age is the period of life when you'll do anything to feel better, *except* give up what's hurting you.



# Back Home Again!

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# BOOKS

## ON THE EDGE OF THE PRIMEVAL FOREST and MORE FROM THE PRIMEVAL FOREST.

By Albert Schweitzer. The Macmillan Co. 222 pp. \$4.50.

To read of the work of a man so great as to reach legendary stature in his own lifetime is always worthwhile; to read it in his own words, learning of the motives which impelled him, the impressions he received during his work, and his reactions to life as he sees and lives it, is doubly so. This volume is also a "double dividend", it being two books in one, the first covering the work between 1913 and 1917, and the latter the period 1924 to 1927. As an officer of a state home caring for some 1,800 veterans, with the latest and finest equipment, the reviewer's first reaction is astonishment that the doctor could accomplish so much with such primitive means. After taking a fuller inventory of the qualities of that doctor, he realizes how fortunate the people he could reach in French Equatorial Africa were to have such a man to work and pray with and for them. Albert Schweitzer, great musician, philosopher, theologian, gives the simple story of becoming a physician and taking his wife, a qualified nurse, with him to "act upon the responsibility, in respect to the colored races, which lies upon us as inheritors of the world's civilization." From reading of his renovating a chicken-house to make his first hospital in the area where sleeping sickness was rife, to the occupying of the new hospital and "Good-bye, Africa," one feels his conception of the missionary growing and becoming more concrete and vivid as he goes through the pages.—Major Claude Richmond.

## THE TRAVELS AND ADVENTURES OF ST. PAUL.

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Paul and the Pauline literature, could have written so moving and so affectionate a biography. I was deeply impressed by this book. It gave me a deeper appreciation of St. Paul. Young and old should read it.—J. J. Sessler.

## NOTES ON THE PARABLES OF OUR LORD.

By Richard C. French. Baker Book House. \$2.50.

This is not a new treatise, but a popular edition. The former edition was so voluminous and contained so many notes in Hebrew, Latin and Greek that it was beyond the average Bible student's grasp. This popular edition of Dean French's notes on the parables puts his scholarship within the reach of all.

The volume begins with twenty-five pages of comments on the use of parables in general and how they are to be interpreted. Then in careful scholarly fashion, thirty of the parables of Jesus are interpreted.

A series of sermons based on the parables would be enriched by a study of this book. This reviewer is using the parables for a series of studies in a Men's Bible Class and this book by Dean French is proving to be a real source of help. It will make a valuable permanent edition to any Bible student's library.—C. F. Banning.

## PELOUBET'S SELECT NOTES 1949, a Commentary on the International Bible Lessons for Christian Teaching.

By Wilbur M. Smith. W. A. Wilde Company, Boston. 402 pp. \$2.75.

The 75th anniversary volume of the popular Sunday School lesson commentary is not less worthy and usable than any of the former volumes. This series of excellent volumes was begun three quarters of a century ago by Frances N. Peloubet, but has been carried on grandly by Amos R. Wells and now by Wilbur M. Smith. Thousands of faithful teachers in Church schools have found the book a necessity every year. The 1949 series of lessons comes for the first six months from the life of Jesus, followed by a quarter devoted to Psalms, and another quarter on Isaiah and Jeremiah. The text clarifies the Bible passages, the illustrations are adequate, and the teaching is good.—Charles Haddon Nabers.

## UNDERSTANDING ADULTS. By Donald R. Gorham. The Judson Press. Cloth \$2.00. Paper \$1.00.

We have had a multitude of books on understanding children and understanding youth. Our most fruitful field now in religious education is with adults and this book is most timely. A fine sentence quoted from the first chapter shows the task the writer sets for himself. "In every realm of human life where intellectual and emotional conflicts arise, the Church must be ready to function."

The chapter on "Face to Face With Your Group" deals with the importance of a teacher's knowing the individual members of the class and the various methods of teaching which may be employed.

Chapter headings such as "Who Is Grown Up," "How People Differ," "How Do Adults Change," and "Religion and Personality Growth," are all intriguing. One of the finest sections of the book is in the last chapter, where the teacher looks at himself.

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The author took his Ph.D at the University of Pennsylvania and has been consulting clinical psychologist at a Veterans Hospital. He now heads the department of Education and Psychology at Keuka College and is chairman of the Personal and Guidance Committee.—C. F. Banning.

## THE HIGHER CRITICISM SCHOLARLY?

Robert Dick Wilson. The Sunday School Times.  
pp. \$25.

This booklet is presented in its ninth edition after a lapse of twenty years. The first eight editions came out during the twenties when the controversy over the biblical inspiration of the Scriptures was at its height and very properly this essay, important as it may have been, should have been left buried in that period. It applies the mood of the times has changed to more moral matters, matters that have to do with contemporary life coming to terms with God's Insuperable plan and purpose and harkening to the divine Voice. Thanks to the sorrows and desolations of the Last World War and to the great theological emphasis which have changed the thinking of western Christendom men are not troubled nearly so much, if at all, with the problems of Holy Scripture in a literary sense, they are by the problems of Holy Scripture in a spiritual sense, to be specific, the problems of sin, rebellion against God, self-contradiction within man himself, and salvation. At these points lie the scenes of modern battles and here will victory bring blessing and hope for tomorrow's world.—John W. McKelvey.

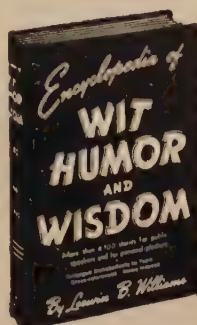
## THE IMPORTANCE OF BEING OURSELVES.

Arnold H. Lowe. Harper & Brothers. 179 pp. \$2.00. I like this little volume of sermons by the minister of the Metropolitan Westminster Presbyterian Church of Minneapolis. He deals with very practical subjects, and the person who feels morality is all the religion he needs, and with very practical problems of today's life where it isn't even moral. He uses attractive illustrations. Thus, where some would put "The Rich Fool," he uses, "I Shall Say to My Soul." This direct personal approach grips the reader in the introduction of each sermon, as "Jesus spoke . . . we must do something about it." Scripture texts are not listed like picture tags but brought in to support each point, usually developed by logical division of the theme. Repetition is used for emphasis but remains pleasing, as: "We believe that by calling it youthful buoyancy we have softened it. We believe that by calling it an inevitable postwar exuberance we have given it social status, we believe . . . We have done nothing of the sort." Contrast is often used, and effectively, and statements like "Man . . . does not need to be religious to be moral," hold the reader. Abstractions are made most concrete and very personal, as applied to current living. It would be profitable to sit in the pew under such preaching, and preachers can profit from the study of these brief and suggestive homilies. Major Claude Richmond.

## THIS IS LUTHER. By Ewald M. Plass.

Concordia Publishing House. 395 pp. \$5.00.

Professor Plass, who teaches history and religion at Concordia College, Milwaukee, and is a warm admirer of Martin Luther, has presented us a many-sided picture of the great Reformer, illustrating not only the depth and power of his religious experience and insight, but also the astonishing versatility of the man. The plan is not that of a life of Luther in chronological sequence, but rather the setting forth of the object in the mighty crises in which he was hero and the historic streams of influence he began and created and moved with increasing power through the years. Thus, we are led to see him from the outset, a man of compelling personal influence, as a man who struggled toward the Gospel light he found, as the consummate champion at Worms, as the prophet of the new day, as the man of candor and father confessor for multitudes, as scholar and evangelist. As church musician and hymnologist, as liturgist, Bible



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translator, as founder of the public school, and in other directions equally significant, he was pioneer. Professor Plass is an enthusiastic Lutheran, and the whole book is written from the viewpoint of a staunch admirer and also defender of the great reformer. The book abounds in direct quotations from Luther himself, which one may read many times for their depth, concreteness, power and personal idiom with unflagging interest. Twenty-one excellent full-page illustrations, some of them of the less familiar type, add to the value of the volume.—*Paul H. Roth.*

## 63 POPULAR PARABLES FOR YOUNG FOLKS.

By John Henry Sargent. Wilde. 139 pp. \$1.50.

Here is a delightful devotional book for the family altar. The author has gathered together sixty-three excellent homilies on a wide variety of topics and has presented them in simple, readable, entertaining style. They are aimed at growing boys and girls. Each topic is encompassed on a single printed page. A short quotation from the Scriptures and a brief prayer accompany each parable.

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Every family will find this a worthwhile addition to the library of family devotional literature.

The wealth of ideas and insights embodied in this volume is suggested by the following brief selection of topics: Grading Apples, Circles and Straight Lines, Eggs, Fences, Four Minutes, Icicles, Measles, Music Box, A Piece of String, Wires Give Music, and Riding Wishes.—*John W. McKelvey.*

## HYMN STORIES OF THE TWENTIETH CENTURY.

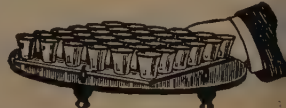
By William J. Hart. Wilde. \$1.75.

The author, who is well-known for his researches in the field of hymnology, here sets out to explore virgin territory. He is not so much concerned with hymns written in the twentieth century as he is with recent episodes and anecdotes which serve to illuminate the significance of classic hymns, mainly Anglo-American. For example: How an Episcopalian bishop, held in a Japanese prison camp, found strength for himself and inspiration for his comrades in one of the lesser known hymns of Charles Wesley.

It is made evident that the lyrical voices of Watts, Charles Wesley, Heber and other spiritual giants of long ago have not been drowned out by the floods of skepticism released by two world wars, the discovery of the atom bomb and the blatant worldliness of modern life. The continuing ministry to human needs is a sure portent of their immortality. To mediate the knowledge of that dynamic fact to the wayfarer, man will be the useful function of this unique volume.—*Edward Laird Mills.*

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# Mid-Week Suggestions

## The New Road Ahead

*Organ:* "Pilgrim's Song of Hope"—*Batiste*.

*Invocation:* "The Lord is my rock, and my fortress, . . ." *Psa.* 18:2-4.

*Hymn:* "Dear Lord and Father of Mankind . . ."

*Psalms:* 19, and 48, responsively.

*Hymn:* "Rock of Ages, Cleft for me . . ."

*Scripture:* Joshua 1:2-3; 5-9, 10-11; 3:2-5; Matt. 5:1-6; 6:6-21.

*Hymn:* "Great God, from Whom all Blessings Flow . . ."

*Pastor:* "Ye have not passed this way heretofore." (*Joshua* 3:4)

Few men are willing to venture forward upon the new road ahead today, without seeking counsel from every source of help, whether the path before us lies within the sphere of international relations, world peace, domestic trade, human relations, finance, health problems, personal security. It makes little difference what sphere or field of human life or endeavor we may choose, in looking ahead, the path is a new one, an *untried way*, and we need to watch every step.

"Ye have not passed this way heretofore." This is the message given to the children of Israel, when under the leadership of Joshua, they set out upon a new path; through Joshua they were given explicit instructions (Chap. 3-4) regarding their duties, when to go forward, whom to follow, etc., and his admonition on leaving them was, "Sanctify yourselves: tomorrow the Lord will do wonders among you." Joshua as the leader, chosen of God, had a visit from God and received instructions regarding his duties among the people of Israel, and his responsibilities. When Joshua came again before the people of Israel, he knew he was acting for the Lord, and here is his call to rally the people: "Come on, and hear the words of the Lord your God!" "Whereby ye shall know that the living God is among us. . . ."—and he gives them the instructions and promises of the Lord their God, as they had been given to him.

"Ye have not passed this way heretofore." This is the prospect to try the stoutest hearts among men; it is the one way that leads to achievements for the Lord, and his faithful followers. No person who relies upon the Providence and love of God in guiding the destinies of men can hesitate after having received instructions regarding the manner in which to go forward. However, we too need to take time and thought to "sanctify ourselves, so that we may do wonders among us on the morrow."—*1 Cor.* 13:2.

*Hymn:* "Just as I am, without one Plea . . ."

*Reader:* "Tomorrow"—*Havergal*.

New mercies, new blessings, new light on the way; New courage, new hope, and new strength for each day;

New notes of thanksgiving, new chords of delight; New praise in the morning, new songs in the night.

New gifts from his treasures, new smiles from his face;



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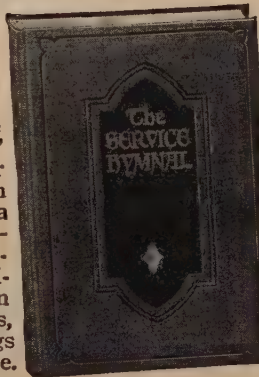
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*Prayer and Benediction.*

*Hymn:* "Lord God of Hosts . . ."

*Organ:* "Temple March"—Lyon.

## II. Stones Upon Our Shoulders

*Organ:* "Adoration"—Bienski.

*Invocation:* "The Lord is the portion of my inher-  
itance and of my cup: thou maintainest my lot. Thy  
lines are fallen unto me in pleasant places; yea,  
I have a goodly heritage . . ." Psa. 16: 5-8.

*Hymn:* "Guide Me, O Thou Great Jehovah."

*Psalm:* 24 and 27, responsively.

*Hymn:* "Come Thou Almighty King."

*Scripture:* Joshua 3:7-17; 4:1-9; Jer 12:  
14-17, 13:1-11; Matt. 7:6-12.

*Hymn:* "The King of Love my Shepherd  
Is."

*Pastor:* "Hereby ye shall know that the living God  
is among you," is the testimony of assurance Joshua  
gave to the children of Israel as they were preparing  
for a great and terrible venture into an unknown  
land, and to them, an unknown future. Later, as  
part of the God-planned venture, "Joshua called the  
twelve men, whom he had prepared of the children  
of Israel, out of every tribe a man, . . . and said  
unto them, Pass over before the ark of the Lord  
your God . . . and take you up every man a stone  
upon his shoulder . . . that this may be a sign among  
you, (read thru verse 7).

Here, as in many instances in the upward struggle  
of the human race, we have specific instructions for  
carrying out the will of God; a leader, charged with  
responsibility to see that God's will is communicated  
to those who are to carry out the mission, and specific  
responsibilities placed upon those chosen for key  
assignments. "Pass over before the ark of the Lord  
your God into the midst of Jordan, and take you up  
every man of you a stone upon his shoulder . . ."

Every forward march of the human race, since the  
days of Israel's crossing of the Jordan, was made  
possible because "the living God" sought out a  
leader who could be trusted to carry out instruction  
and appoint and instruct men to "pass over before the  
ark of the Lord, . . . and take up every man a stone  
upon his shoulder . . ." When the children asked  
their fathers in time to come, "What mean ye by  
these stones?" they could answer them, by telling  
them of the great and wonderful love of the Living  
God; blessings bestowed upon those who trusted in  
Him, and walked in His way; hope and confidence  
in a day when brotherhood among men may become  
a reality.—J. Henry Wardell.

*Hymn:* "He Leadeth Me . . ."

*Reader:* "My Guide," Mary Skinner.

"Hold Thou my hand, O Lord!  
Guide Thou my feet;  
With Thy companionship  
Life is complete.

"Draw my eyes upward, Lord!  
That I may see  
Thy gracious smile and know  
Thou guidest me."

Hymn: "Still, Still with Thee."  
 Prayer and Benediction.  
 Organ: "Sacred March"—Mackin-Beyer.

## II. A Valley of Dry Bones

Organ: "Tannhauser's Pilgrimage" — Wagner.

Call to Worship: "Seek ye the Lord while he may be found; call ye upon Him while he is near."

Hymn: "Rise Up, O Men of God."

Psalm: 18, responsively.

Hymn: "Draw Thou my Soul, O Christ."

Lesson: Ezekiel 37:1-19.

Hymn: "Workmen of God, O Lose not heart."

Meditation: We have here, as related by Ezekiel, a picture of a nation as devoid of life as so many dry bones scattered upon a plain and bleaching in the sun, but God plans to bring them together again, and make them live; more than that, God plans to take of them a nation, to be used of Him to carry out His plans.

Do we wonder that Ezekiel left the matter of making the bones live in God's hands? by answering, "O Lord God, thou knowest." However, when he was commanded to prophesy upon them, and say unto them, "O ye dry bones, hear the word of the Lord," he did as he was commanded, and God wrought his will to pass through the words of his servant, Ezekiel. Let us study this vision of God's work, and we find a seemingly hopeless situation; a trusting, faithful and obedient servant of God; a marvellous result.

God gives a command to do the seemingly impossible, to gather together and cause to live the scattered and weathered objects upon the fields,—a crucial test of judgment and of faith; Ezekiel's faith in God's power stood the test. He knew that if it was God's will to make a nation of these scattered and disintegrated objects, it would be done.

Ezekiel acts upon his faith by doing what he is told to do. He says, "So I prophesied as I was commanded." A seemingly poor place to preach a sermon, or bring on a revival, but Ezekiel obeyed God, and preached to the dry bones, preached what he was told to preach. He prayed, *when* he was told to pray, and *what* he was told to pray. He used the exact means that God put into his hands. Did it work? The lesson says, "there was a noise," "and behold a shaking", "the bones came together" and we are told that each bone knew its place and found it. With the coming together, we behold life, unity, strength and force, "they stood up upon their feet an exceeding great army."

Men and nations are constantly placed in fields of labor where there seems little hope of accomplishment, "valleys of dry bones." The word of God and His commands to men is the only means of bringing results of value out of the chaos wrought by sin and disobedience.

Hymn: "Our God, Our Help in Ages Past."

Prayer and Benediction.

Hymn: "Ancient of Days."

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 as well as the sinner.

## Our Virtues

(From page 10)

compassionate goodness, then life becomes  
 gloriously different.

## God's Interference Brings Life

It does matter a great deal whether or not  
 we give God preeminence, if for no other  
 reason because of what God, in Christ, has  
 done for our souls. Just to take one century  
 in the long run of the ages, the nineteenth, as  
 scanned briefly by Henry P. Van Dusen in  
**WORLD CHRISTIANITY**, it is exalting to  
 see how God disturbed the virtues of smug  
 and complacent peoples and produced the  
 greatest succession of crusades for the amelio-  
 ration and liberation of humanity's life from the  
 serfdom of chattel slavery, economic inequities,  
 moral indignities, and political tyrannies. That  
 century brought, by means of the goadings of  
 God's Spirit, a whole line of new patterns  
 of life: improved factory conditions, prison  
 reforms, the founding of the Red Cross, the  
 initial steps in the elimination of child labor,  
 equality of women, universal education, tem-  
 perance, recognition of the rights of organized  
 labor, public health, care of the insane and the  
 infirm, social services, and world peace.

To be sure, Christianity alone was not  
 responsible for all these things, but men and  
 women driven by Christlike ideals gave leader-  
 ship and fought valiantly in their behalf, such  
 people as John Howard, Florence Nightingale,  
 the Earl of Shaftsbury, David Livingstone,  
 William Wilberforce, William Lloyd Garrison,  
 Abraham Lincoln, Keir Hardie, the founders  
 of the British Labor Movement, Washington  
 Gladden, Walter Rauschenbusch, and others.

After all, is not the secret to be revealed in  
 this, that our chief task is to make sure that  
 the light that lighteth every man coming into  
 the world comes from above, and that God in  
 fact is afforded the perennial privilege to inter-  
 fere with whatever virtues we possess and thus  
 to transform us by the renewing of our minds  
 and the proving of what is the good, and  
 acceptable, and perfect will of Him who made  
 us after His own likeness.

Dinosaur Trees, believed to have become extinct  
 with the last of the great pre-historic animals, will  
 soon be growing in American botanical gardens, ac-  
 cording to a report from Cambridge, Mass. The  
 species was found growing in a hidden valley in  
 central China, about two years ago. Seeds collected  
 from these survivors of the dim past were brought  
 to the Arnold Arboretum of Harvard University. The  
 seeds are to be planted there, and in nine other tree  
 collections in the United States. The trees are con-  
 sidered such botanical rarities that an expedition was  
 organized to collect the seeds in China.



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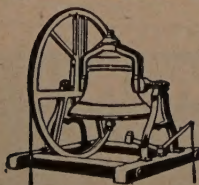


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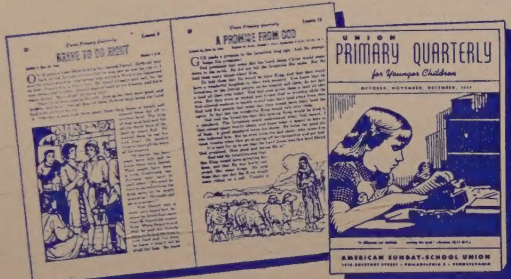
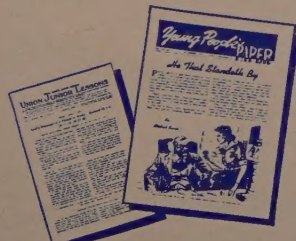
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